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'O maister dere and fader reverent,
My maister Chaucers, flour of eloquence!'
HOCCLEVE, *De Regim. Princ.* st. 281.

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M DCCC LXXXIX

INTRODUCTION.

CHAUCER was, like Spenser, Ben Jonson, Milton, etc., a Londoner born and bred[a]. In his Release of his right to his father's former house in Thames-street, London, to one Henry Herbury, the poet describes himself as son of John Chaucer, citizen and vintner of London (City Hustings Roll, 110, 5 Ric. II, membrane 2). His mother was no doubt Agnes Chaucer, who is described in another Roll as the wife of John Chaucer in 1349. Chaucer's grandfather was Robert Chaucer, of Ipswich and London, who married a widow, Maria Heyroun, with a son Thomas Heyroun. (Her third husband was Richard Chaucer, a London vintner.) This Thomas Heyroun left his land to be sold by his brother (that is, brother of the half-blood) John Chaucer, the poet's father. As John Chaucer's house in Thames-street was by Walbrook—a stream flowing from Finsbury Moor—it must have been near the spot where the South Eastern Railway (from Cannon-street) now crosses Thames-street. There, on Thames bank, the poet spent his earliest days; there for twelve and a half years later, 1374–1386, he did his daily work in the Custom House, after his marriage and settling down in his rooms at Aldgate. Near there he must have gone to school. Out of school and after play, the boy would probably sometimes help his father in his wineshop and cellar, and fill citizens' pots with the wine they required.

Young men in Chaucer's time finished their education either at the University, or in some nobleman's house as pages. Chaucer's father (John) was in attendance on Edward III and his queen Philippa in their expedition to Flanders and Cologne in 1338 (Rymer, v. 51); and to the father's connection with the court, the son no doubt owed his training and first appointment.

The first records of the name of Geoffrey Chaucer are on two parchment leaves, fragments of a Household Account,

[a] The Testament of Love, which names London as the birthplace of its writer, contains internal evidence that it was not the poet's work.

for the years 1356 to 1359, of Elizabeth, wife of Prince Lionel, third son of Edward III; and they contain, besides other things, entries of —(1) in April 1357, 'An entire suit of clothes, consisting of a paltock' (or short cloak), 'a pair of red and black breeches, with shoes, provided for Geoffrey Chaucer[b];' (2) on May 20, 1357, an article of dress, of which the name is lost by a defect in the leaf, purchased for Geoffrey Chaucer in London; (3) in December of the same year, a donation of 3*s.* 6*d.* to Geoffrey Chaucer, for 'necessaries.' That this Geoffrey Chaucer was the poet is almost certain. But the next and very important record as to Chaucer is quite certain. It heads his own statement, in a deposition made by him at Westminster in October 1386, at the famous trial between Richard Lord Scrope and Sir Robert Grosvenor. The Council-clerk then entered Chaucer—no doubt by the poet's own authority—as forty years of age and upwards, and as having borne arms for twenty-seven years.

If then we take Chaucer's 'forty years and upwards' as forty-six, we fix the date of his birth at 1340; and this would make him seventeen years old when he was in Prince Lionel's household, probably as a page, as the sums paid for his dress, and given to him, are a good deal lower than those allotted to other members of the household. This date would also make Chaucer nineteen when, doubtless in the retinue of Prince Lionel, he joined Edward the Third's army, which invaded France in the autumn of 1359, and was taken prisoner in that country, as he himself informs us. (Against this date of 1340 as that of the poet's birth used to be set the traditional date of 1328. But the Petition of Geffrey Stace in 1328—see *Rolls of Parliament*, ii. 14—expressly states that John Chaucer (the poet's father, whom Stace and his confederates had forcibly carried off from London in December 1324) was then still unmarried, '*unkore dismarie*,' and living with his mother Maria, and his stepfather Richard Chaucer. Moreover, the Coram-Rege Roll of Trinity Term, 5 Edward III, A.D. 1331, shows no plea by Geffrey Stace that John Chaucer

[b] At a cost of 7*s.* (of which the paltock was 4*s.*), equal to about 5*l.* of our present money.

had then married the Joan de Esthalle whom they tried to marry him to in 1324.) Chaucer's position in Prince Lionel's household would, says Mr. Bond, have given him 'the benefit of society of the highest refinement, in personal attendance on a young and spirited prince of the blood. He would have had his imagination fed by scenes of the most brilliant court festivities [c], rendered more imposing by the splendid triumphs with which they were connected; and he would have had the advantage of royal patrons in the early exercise of his genius.' He would have been helped in 'perfecting that gift which so transcendently distinguishes him from the versifiers of his time—refinement of expression in his own language'—a gift which his first poems show as well as his last. It is quite certain that Chaucer was a diligent student and a man of the most extensive learning. 'The acquaintance he possessed with the classics, with divinity, with astronomy, with so much as was then known of chemistry, and indeed with every other branch of the scholastic learning of the age, proves that his education had been particularly attended to [d].'

Chaucer's military career commenced, as we have seen, in the year 1359, at which time he must have joined Edward the Third's army, which invaded France in the beginning of November of that year. After ineffectually besieging Rheims the English army laid siege to Paris (1360), when at length, suffering from famine and fatigue, Edward made peace at Bretigny near Chartres. This treaty, called the 'Great Peace,' was ratified in the following October, and King John was set at liberty. In this expedition Chaucer was made prisoner, and on March 1, 1360, Edward III paid 16*l.* towards Chaucer's ransom; 13*s.* 4*d.* less than he gave another man for a horse.

[c] That most splendid entertainment given by Edward III (in 1358) to the royal personages then in England—including the King of France, the Queen of Scotland, the King of Cyprus, and the sister of the captive King of France, and Edward's own mother, the almost forgotten Queen Isabella—at what was ever after called 'the Great Feast of St. George.' Chaucer was probably also present, with Prince Lionel, at the wedding of John of Gaunt and Lady Blanche of Lancaster, at Reading, and at the famous joustings subsequently held at London in honour of the event.

[d] Life of Chaucer by Sir H. Nicolas; see Chaucer, ed. Morris, i. 4.

We have no means of ascertaining how he spent the next six years of his life, except from hints in our official records[e] and the poet's own works. In 1367 the first notice of the poet occurs on the Issue Rolls of the Exchequer, when a pension of 20 marks[f] for life was granted by the king to Chaucer as one of the 'valets of the king's chamber'—or, as the office was sometimes called, 'valet of the king's household'—in consideration of former and future services. This pension for 'former' services as well as future, leaves little doubt that Chaucer entered the king's household soon after his return to England. In this service the poet, then probably twenty-one, seems to have fallen desperately and hopelessly in love, probably with a lady above him in rank, who rejected him. His earliest original poem, his Compleynte to Pite (pity), which may have been written about 1367, after his rejection by his lady-love, tells us that for many years he dared not speak his feelings towards her, and when at last he did so, he found Pity dead in her heart; but still he pleads pathetically with her for her love, and declares that, though she still refuses it, and he desires only death, he will love her alone till that death comes[g]. See also his *Minor Poems*, ed. Skeat, pp. 213–7.

[e] Issue Rolls of the Exchequer and the Tower Rolls. The details here are from Sir H. Nicolas' Life of Chaucer, prefixed to Chaucer's poetical works in the Aldine series of the Poets.

[f] A mark was 13*s.* 4*d.* of our money, but the buying power of money was at least ten times greater than at present. In 1350 the average price of a horse was 18*s.* 4*d.*; of an ox 1*l.* 4*s.* 6*d.*; of a cow 17*s.* 2*d.*; of a sheep 2*s.* 6*d.*; of a goose 9*d.*; of a hen 2*d.*; of a day's labour in husbandry 3*d.* In Oxford, in 1310, wheat was 10*s.* a quarter; in December 7*s.* 8*d.*; and in October, 1311, 4*s.* 10*d.*

[g] The old supposition that the 'Philippa' whom Chaucer married was the daughter of Sir Paon de Roet (a native of Hainault and King of Arms of Guienne) and sister to Katherine, widow of Sir Hugh Swynford, successively governess, mistress, and wife to John of Gaunt, Duke of Lancaster, was founded on heraldic grounds. The Roet arms were adopted by Thomas Chaucer. Then Thomas Chaucer was made (without the slightest evidence) Geoffrey's son, and Philippa Roet was then made Geoffrey's wife. Chaucer's wife Philippa was one of the ladies in attendance on Queen Philippa, and in 1366 a pension of 10 marks was granted to her. After the death of the queen she appears to have been attached to the court of Constance of Castile, second wife of John of Gaunt.

During the years 1368 and 1369, Chaucer was in London, and received his pension in person.

In 1369 (Aug. 15) the death of Queen Philippa took place, and in less than a month later, Blanche, the wife of John of Gaunt, died, at the age of twenty-nine. Chaucer did honour to the memory of his patron's wife in a funeral poem entitled 'The Deth of Blaunche the Duchesse[h].' And in this poem he tells us, though sadly, that his own hopeless eight years' love is cured, 'what will not be, must needs be left;' or, as he says in Troilus,

> 'Criseyde loveth the sone of Tydeus,
> And Troilus mot wepe in cares colde.
> Swich is this world, whoso kan it biholde!
> In ech estat is litil hertes reste!
> God leve[i] us for to take it for the beste!'
> (Bk. V. st. ccli. ll. 1760–4.)

Chaucer's lines in the Blaunche (35–42) about his hopeless love, which are referred to above, are in answer to the question why he cannot sleep at night.

> 'Trewely, as I gesse,
> I holde hit [moot] be a siknesse
> That I have suffred this eight yere;
> And yet my boote is never the nere;
> For there is phisicien but oon
> That may me hele. But that is doon.
> Passe we over until eft;
> That wil not be, moot nede be left.'

It was no good crying for the moon; and although the early shadow of disappointed love was still thrown over Chaucer's life, and made him tell of Troilus' sorrow, and sing the Complaint of Mars for his lost Venus, yet our poet was henceforth to work himself out into the freshness and brightness that still draw men to him as to spring sunshine.

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[h] 'And goodë fairë whyte she heet (was called),
That was my lady namë right.
She was bothë fair and bright,
She haddë not hir namë wrong.'
(Deth of Blaunche the Duchesse, ll. 948–951.)

[i] = allow, grant.

In the course of the next ten years (1370–1380) the poet was attached to the court, and employed in no less than seven diplomatic services. In 1370 he was abroad in the king's service, and received letters of protection, to be in force from June till Michaelmas. Two years after this (Nov. 12, 1372) Chaucer was joined in a commission with two citizens of Genoa to treat with the doge, citizens, and merchants of Genoa, for the choice of an English port where the Genoese might form a commercial establishment. He appears to have left England before the end of the year, having on the 1st of December received the sum of 66*l.* 13*s.* 4*d.* in aid of his expenses. He remained in Italy nearly twelve months, and went on the king's service to Florence as well as to Genoa. His return to England must have taken place before the 22nd of Nov. 1373, as on this day he received his pension in person[k].

This was Chaucer's first important mission. It was no doubt skilfully executed, and gave entire satisfaction to the king, who on the 23rd of April, 1374, on the celebration of the feast of St. George, at Windsor, made him a grant of a pitcher of wine daily, to be received in the Port of London from the hands of the king's butler[l]. On the 10th of May the Corporation of London granted Chaucer a lease for his life of the dwelling-house above the gate of Aldgate, with the rooms built over, and a certain cellar beneath, on condition that he kept these buildings in good

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[k] In this embassy Chaucer is supposed to have made acquaintanceship with Petrarch, who was at Arqua, two miles from Padua, in 1373, from January till September, and to have learned from him the tale of the patient Griselda. But it is not certain that the old biographers of Chaucer are to be trusted in this matter. If the date of the later editions of Petrarch's version can be trusted (there is no date in Ulrich Tell's first edition), Petrarch did not translate this tale from Boccaccio's Decameron into Latin until the end of Sept. 1373, after Chaucer's return [but some copies give the date June 8, 1373]. And though it is the Clerk of Oxenford, and not Chaucer, that asserts that he learned the tale of 'a worthy clerk' at Padua, 'Fraunces Petrarch, the laureate poete,' yet there can be no question that Chaucer's Clerk's Tale is an enlarged and adorned translation of Petrarch's Latin version of Boccaccio's Italian story.

[l] This was commuted in 1378 for a yearly payment of 20 marks.

repair. About four weeks later, on the 8th of June, he was appointed Comptroller of the Customs and Subsidy of Wools, Skins, and Leather, in the Port of London [m], and on the 13th of the same month he received a pension of 10*l.* for life from the Duke of Lancaster for the good service rendered by him and his wife Philippa to the said Duke, to his Consort, and to his mother the Queen. This is the first mention of Philippa Chaucer as Geoffrey's wife, though a Philippa Chaucer is named as one of the Ladies of the Chamber to Queen Philippa on Sept. 12, 1366, and subsequently. It is possible that Philippa Chaucer was a relative or namesake of Geoffrey, and that he married her in the spring or early summer of 1374; if not, he must have married her before Sept. 12, 1366.

Chaucer's Italian journey, and his study of Italian literature in consequence of it, exercised a marked influence on his writings, and opened the second period of his development, in which his Lyf of Seynt Cecile, Parlement of Foules, Compleynt of Mars, Anelida and Arcite, Boece, Former Age, Troilus, and House of Fame, were probably composed.

In 1375 Chaucer's income was augmented by receiving from the crown (Nov. 8) the custody of the lands and person of Edmond Staplegate of Kent, which he retained for three years, during which time he received as wardship and marriage fee the sum of 104*l.*; and (on Dec. 28) the custody of five 'solidates' of rent [n] in Soles in Kent. Toward the end of 1376 Sir John Burley and Chaucer were employed in some secret service, the nature of which is not known. On the 23rd of the same month the poet received 6*l.* 13*s.* 4*d.*, and Burley twice that sum, for the work upon which they had been employed.

In February 1377, the last year of Edward's reign, the poet was associated with Sir Thomas Percy (afterward Earl of Worcester)

[m] In July 1376, Chaucer, as Comptroller of Wool Customs, received from the king the sum of 71*l.* 4*s.* 6*d.*, being the fine paid by John Kent of London for shipping wool to Dordrecht without having paid the duty thereon.

[n] A *solidate* of land was as much land (probably an acre) as was worth a shilling.

in a secret mission to Flanders[o], and was shortly afterwards (April) probably joined with Sir Guichard d'Angle (afterwards Earl of Huntingdon) and Sir Richard Sturry to treat of peace with Charles V, King of France[p]. In 1377 Richard II succeeded to the throne, and Chaucer appears to have been reappointed one of the king's esquires. In January, 1378, he was probably sent with the Earl of Huntingdon to France to treat for a marriage of Richard with the daughter of the king of France. On his return he was employed in a new mission to Lombardy, along with Sir Edward Berkeley, to treat with Bernard Visconti, Lord of Milan (whose death Chaucer afterwards brought into his Monk's Tale) and Sir John Hawkwood, 'on certain affairs touching the expediting the king's war[q].' When Chaucer set out on this embassy he appointed Gower as one of his trustees to appear for him in the courts in case of any legal proceedings being instituted against him during his absence[r].

By deed of May 1, 1380, Cecilia Chaumpayne released Chaucer from his *raptus* of her. On the 8th of May, 1382, he was made Comptroller of the Petty Customs, retaining at the same time his office of Comptroller of the Wool Customs. These emoluments he continued to hold till Dec. 1, 1386, and in Feb. 1385 was allowed the privilege of nominating a deputy, so that he had perhaps now, or perhaps soon after the loss of his office, leisure to devote himself to his great work, the Canterbury Tales, which, though never completed, was written at different times of his life, from 1373 to

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[o] Chaucer received for this service 10*l.* on Feb. 17, and 20*l.* on April 11.

[p] Chaucer received 26*l.* 13*s.* 4*d.* on April 30, as part payment for this service, and in 1381 (March) he was paid an additional sum of 22*l.*

[q] Chaucer was absent on this service from May 28 to Sept. 19, but was not paid till 1380, when he received 56*l.* 13*s.* 4*d.*

[r] This circumstance proves the existence of an intimate friendship between the two poets. Chaucer dedicated his Troilus and Criseyde to Gower; and the latter poet, in the Confessio Amantis (Book viii.), makes Venus speak of Chaucer as follows:—

'And grete wel Chaucer, whan ye mete,
As my disciple and my poete,
For in the floures of his youthe,
In sondry wyse, as he wel couthe,

1400, and prefaced by a Prologue, written on or about a journey in 1388. To this, the third period of his poetical life, also belong The Legende of Good Women (written about 1385), and Truth. (The 'Moder of God' formerly attributed to him is Hoccleve's.)

In 1386 Chaucer was elected a knight of the shire for Kent, in the Parliament held at Westminster. John of Gaunt was abroad at this time; and the Duke of Gloucester, at the head of the government, was most likely not well disposed towards the *protégé* of his brother, with whom he was now on ill terms. On the 1st of December, Chaucer was dismissed from his offices of Comptroller of Wool, Woolfells, and Leather, and of Comptroller of Petty Customs, and others were appointed in his place[8]. The loss of his emoluments reduced the poet from affluence to poverty—his beautiful 'balade of Truth' ('Flee fro the prees') probably speaks his own feelings in this time of his distress—and we find him raising money upon his two pensions of 20 marks, which on the 1st of May, 1388, were cancelled and assigned to John Scalby. To add to his trouble, his wife died in 1387: yet in 1388 he made his merry Canterbury pilgrimage. Richard, in 1389, dismissed his council, and took the reins of government into his own hands; the Lancastrian party were restored to power, and Chaucer was appointed Clerk of the King's Works at Westminster, at a salary of 2*s.* a-day, about 1*l.* of our money. The

Of dytees and of songes glade,
The whiche he for my sake made,
The land fulfilled is over al;
Whereof to him in special
Above alle other, I am most holde (beholden).
Forthy now in his dayes olde
Thou shalt him telle this message,
That he upon his latter age,
To sette an end of al his werke,
As he, whiche is myn owne clerke,
Do make his Testament of Love,
As thou hast doon thy shrift above,
So that my court it may recorde.'

[8] The Parliament of 1386 compelled Richard to appoint a commission to enquire into the state of the subsidies and customs. The commissioners began their duties in November, and the removal of certain officers may be attributed to their investigations.

next year (1390) he was also appointed Clerk of the Works at St. George's Chapel, Windsor, and made one of a Commission to repair the Thames Banks between Woolwich and Greenwich, but was superseded in 1391. In 14 Rich. II (June, 1390–1), he was appointed joint Forester, with Rd. Brittle, of North Petherton Park in Somerset, by the Earl of March. He had besides, 10*l.* yearly from the Duke of Lancaster, and 40*s.* as the king's esquire. In a writ, dated July 1, 1390, Chaucer is allowed the costs of putting up scaffolds in Smithfield for the King and Queen to see the jousts which took place in May, 1390. Compare this with Kn. Tale, 1023–1034. In Sept., 1390, he was robbed, at Westminster, of 10*l.* of the King's money, and of 9*l.* 3*s.* 8*d.* near the 'foule ok' (foul oak) at Hatcham, Surrey; but the repayment of it was forgiven him. In 1391 Chaucer translated and compiled his Treatise on the Astrolabe, for his 'little son' Lewis. This was probably followed by his Fortune, Gentilesse, Lak of Stedfastnesse, his Envoys to Skogan and Bukton, the Compleynt of Venus, and his Compleynt to his Purse (in Sept. 1399).

On the 28th of Feb., 1394, Chaucer obtained a grant from the king of 20*l.* a-year for life, payable half-yearly at Easter and Michaelmas; but at this time the poet appears to have been in very distressed circumstances, for we find him making application for advances from the Exchequer on account of his annuity, and as these were not always made to him personally during the next few years, he was probably ill. In 21 Rich. II (June, 1397–8), Alianor, Countess of March, made him sole Forester of North Petherton in Somerset.

In Easter Term, 1398, Isabella Buckholt sued Chaucer for 14*l.* 1*s.* 11*d.* The sheriff twice returned the poet as *non inventus*, though in 1398 (May 4) letters of protection were issued to Chaucer forbidding any one, for the term of two years, to sue or arrest him on any plea except it were connected with land. Five months later (Oct. 15) the king made him a grant of a tun of wine a-year for life. Next year Henry Bolingbroke, son of John of Gaunt, supplanted his cousin Richard, and within four days after he came to the throne Chaucer's pension of 20 marks was

doubled—in addition to the annuity of 20*l.* which had been given him by Richard II—doubtless in answer to the poet's Compleynt of his poverty[t], which was addressed to Henry IV, and hailed him as 'verray King by lyne and free eleccioun.'

On Christmas Eve, 1399, the poet covenanted for the lease for fifty-three years (a long agreement for a man in his fifty-ninth year to make), of a house in the garden of the Chapel of St. Mary, Westminster, where it is probable that he ended his days. The date (Oct. 25, 1400) assigned to his death by Nicholas Brigham is corroborated by the entries in the Issue Rolls, no note of payment being found after March 1st, 1400.

Thus on the bank of the noble river by which he was born and bred, on which for years his daily life was spent, our great early poet passed away. As he was at least sixty when he died, he was justly entitled to the epithets *old* and *reverent*, applied to him by his contemporaries Gower and Hoccleve[u].

Chaucer had one son, Lewis, who probably died young, to

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[t] 'To yow, my Purse, and to non other wight,
Compleyne I, for ye be my lady dere;
I am so sory now that ye be light,
For, certes, but ye make me hevy chere,
Me were as leef be leyd upon my bere.
For whiche unto your mercy thus I crye,
Beth hevy ageyn, or elles mot I dye!
Now voucheth sauf this day, or hit be night,
That I of yow the blisful soun may here,
Or see your colour lyk the sonne bright,
That [as] of yelownesse hadde never pere;
Ye be my lyf, ye be myn hertes stere,
Quene of comfort and of good companye;
Beth hevy ageyn, or elles mot I dye.
Now Purs, that art to me my lyves light,
And saveour, as doun in this worlde here,
Out of this toune help me thurgh your might,
Sin that ye wole nat ben my tresorere;
For I am shave as nye as any frere.
But yit I pray unto your curtesye,
Beth hevy ageyn, or elles mot I dye.'
(Chaucer's Minor Poems, ed. Skeat, p. 210.)

[u] Leland says that Chaucer 'lived to the period of grey hairs, and at length found old age his greatest disease.' In Hoccleve's portrait of the poet he is represented with grey hair and beard.

whom he addressed his treatise on the Astrolabe in 1391. There is no evidence whatever that Thomas Chaucer, who attained to immense wealth, and whose great-grandson, John de la Pole (Earl of Lincoln), was declared by Richard III heir-apparent to the throne, was Chaucer's son, though he may have been a relative.

In the Prologue to The Rime of Sir Thopas[x], we have probably a faithful picture of Chaucer's personal appearance in 1388, agreeing in some points with his later portrait by Hoccleve[a]. In person he was corpulent, and, like his host of the Tabard, 'a large man,' and no 'poppet' to embrace; but his face was small, fair, and intelligent, his eye downcast and meditative, but dazed by age and study. Altogether, he had an 'elvish' or weird[b] expression of countenance, which attracted the attention of those who came into contact with him for the first time, and with whom he seems to have been reserved and reticent. His extensive acquirements and voluminous writings show that he was a hard-working student; from incidental allusions in The House of Fame, we learn that when his labours and 'reckonings' at the Custom House were over, and he returned home, instead of rest and novelties he sat and pored over his books until his eyes were 'dased' and dull; and often at night an aching head followed the making of 'books, songs, and ditties.' So absorbed was he in

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[x] 'Our hoste iapen tho began,
And than at erst he loked upon me,
And seydë thus, "What man artow?" quod he;
"Thou lokest as thou woldest fynde an hare,
For ever upon the ground I se thee stare;
Approchë neer, and loke up merily.
Now war you, sirs, and lat this man have place;
He in the waast is shape as wel as I;
This were a popet in an arm tenbrace
For any womman, smal and fair of face.
He semeth elvish by his contenance,
For unto no wight doth he daliaunce."'

[a] This is a coloured portrait found in the margin of Hoccleve's work 'De Regimine Principum' in Harl. MS. 4866. Other MSS. contain other paintings of Chaucer; but the care bestowed on the Harleian one, which really looks like a portrait, has made critics believe it a genuine likeness.

[b] Tyrwhitt renders *elvish* by 'shy.'

his studies, that for the time neither foreign affairs, his neighbours' gossip, 'nor anything else that God had made,' had any interest for him. Hermit-like though he lived, Chaucer was not naturally a recluse, and still less an ascetic: given more to observe than to talk, he loved good and pleasant society, and to sit at the festive board; for, as he himself tells us, 'his abstinence was but little.'

Though an essentially dramatic spirit pervades nearly the whole of his works, yet Chaucer is above all things a narrator, and we must reckon him among the objective and not the subjective poets; among the epic, of Goethe's threefold division of all poets into epic, dramatic, and lyrical. Yet he is subjective, lyrical, too. Chaucer himself is in all his original works: hopeless and sad in his early poems, bright and humourful in his later ones, poor and suppliant in his last. Among his chief characteristics are his delightful freshness and simplicity, his roguish genial humour—he was full of quaint fun—his heartfelt love of nature, his tender pathos, his knowledge of women—the naughty he quizzed in most happy style, and the good he honoured and praised with all his might—his love of his dear old books, his power of lifelike portraiture, his admirable story-telling, and the perfection of his verse. 'His best tales run on like one of our inland rivers, sometimes hastening a little and turning upon themselves in eddies that dimple without retarding the current; sometimes loitering smoothly, while here and there a quiet thought, a tender feeling, a pleasant image, a golden-hearted verse, opens quietly as a water-lily, to float on the surface without breaking it into ripple[c].' Chaucer's ardent love of Nature, finely apostrophised by the poet as 'the vicar of the Almighty Lord,' is everywhere apparent. What is more spontaneous and characteristic of the poet than such joyous outbursts as the following?—

> 'Herkneth thise blisful briddës how they singe,
> And see the fresshë floures how they springe;
> Ful is myn hert of revel and solas.'
> (Nonne Prestes Tale, ll. 381–383.)

[c] Prof. J. R. Lowell's essay, in his 'My Study Windows,' p. 87,—a book that every Chaucer student should buy and read.

Even his love and reverence for books gave way before an eager desire to enjoy the beauties of nature in that season of the year when all around him was manifesting life and loveliness[d].

Not less evident is Chaucer's high estimation of women, and his 'perception of a sacred bond, spiritual and indestructible, in true marriage between man and woman[e].' Of all the flowers in the mead, the daisy, 'the emperice and flour of floures alle,' was Chaucer's favourite, because to him it was the fit representative of the 'trouthe of womanhede'; Good Wom. 185, 297.

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d 'And as for me, thogh that I can but lyte (little),
On bokes for to rede I me delyte,
And to hem yeve (give) I feyth and ful credence,
And in myn herte have hem in reverence
So hertely that there is game noon,
That fro my bokes maketh me to goon,
But hit be seldom, on the holy day,
Save, certeynly, whan that the month of May
Is comen, and that I here the foules singe,
And that the floures ginnen for to springe,
Farwel my book, and my devocioun!'
(Legend of Good Women, ed. Skeat, p. 3, ll. 29–39.)

e 'For who can be so buxom as a wyf?
Who is so trewe and eek so ententyf,
To kepe him, seek and hool, as is his make?
For wele or woo sche wol him not forsake.
Sche is not wery him to love and serve,
Theigh that he lay bedred til that he sterve.
. . . . . .
A wyf is Goddes yifte verrayly;
. . . . . .
Mariage is a ful gret sacrament;
. . . . . .
Her may ye see, and here may ye prove,
That wyf is mannes help and his comfort,
His paradis terrestre and his desport.
So buxom and so vertuous is sche,
Thay mosten neede lyve in unité;
O fleisch thay ben, and on blood, as I gesse,
Have but oon herte in wele and in distresse.
A wyf? a! Seinte Mary, *benedicite*,
How mighte a man have eny adversité
That hath a wyf? certes I can not saye.'
The Marchaundes Tale; 41, 67, 75, 86.
See Morley's English Writers, vol. ii. pp. 135, 256, 286.

As Mr. Morley has well remarked, 'Ditties in praise of the Marguerite, or daisy, were popular with the French fashionable poets; but none of them, like Chaucer, among all their allegorical dreamings, ever dreamed of celebrating in that flower an emblem of womanly truth and purity, wearing its crown as a gentle, innocent, devoted wife.'

Though Chaucer was so intimately connected with the court, and enjoyed no small share of courtly favours, he protested nobly and fearlessly against the popular opinion that churls or villains (in the legal sense of the term, that is, persons of plebeian rank) were necessarily prone to be guilty of base and unworthy actions; and at the present day we can hardly appreciate the boldness which made him assert more than once that the true test of gentility is nobleness of life and courtesy of manners, and not mere ancestral rank[f], and which made him in the Persones Tale denounce the oppression of thralls or 'villeins' by their lords. (See Persones Tale, ed. Morris, iii. pp. 301, 332–334.)

As we have already said, Chaucer's great work, the Canterbury Tales, was not put together till after the year 1386. His earlier literary productions were mostly translations, or imitations from foreign sources, Latin, French, and Italian, and have therefore but little claim to originality, except so far as he altered or added to his originals; but even in these efforts there are many excellences and traces of the poet's genius, especially of his great power over language, which made his ability as a translator known and highly appreciated by his literary contemporaries. Francis Eustace Deschamps, in a 'Ballade à Geoffroi Chaucer,' speaks of him in the warmest terms of praise as 'grand translateur. noble Geoffroy Chaucier!' But it is to the Canterbury Tales that Chaucer owes his fame and rank as the

[f] 'Lok who that is most vertuous alway,
Privé and pert (open), and most entendith aye
To do the gentil dedes that he can,
Tak him for the grettest gentilman.
Crist wol we clayme of him oure gentilesse,
Nought of oure eldres for her olde richesse.'
The Wife of Bath's Tale, ll. 257–262.

first poet of modern English literature, and in this work—the result of years of labour and study—the genius and power of the poet are most strongly expressed [g].

The Canterbury Tales are a collection of stories related by certain pilgrims who rode together in true English fellowship to worship and pay their vows at the shrine of the 'holy and blisful (blessed) martyr' Thomas à Becket.

The first hint of thus joining together a number of stories by one common bond was probably borrowed from Boccaccio's Decameron [h]; 'but Chaucer's plan was better than that of the Decameron, and looked to a much greater result.... Boccaccio, who died twenty-five years before Chaucer, placed the scene of his Decameron in a garden, to which seven fashionable ladies had retired with three fashionable gentlemen, during the plague that devastated Florence in 1348. The persons were all of the same class, young and rich, with no concern in life beyond the bandying of compliments. They shut themselves up in a delicious

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[g] The chief minor works of Chaucer are :—The Romaunt of the Rose (a translation, *now lost*, of a portion of the Roman de la Rose, a work in two parts, the first part, of 4,070 lines, by Guillaume de Louis (1200–1230), and the Sequel, of 18,002 lines, by Jean de Meung, written nearly half a century later); The Assembly of Fowls, or the Parliament of Birds (? 1382); Chaucer's A B C, translated out of Guillaume de Guilevile's 'Pelerinage de l'Homme,' written about 1330; The Book of the Duchesse (1369); Troylus and Criseyde, an enlarged version of Boccaccio's Filostrato (? written 1380–83); The Complaint of Mars (? 1374); The Complaint of Venus (translated from Gransson); The House of Fame (? 1384); The Legend of Good Women (about 1385); Anelida and Arcite; and a prose Treatise on the Astrolabe (1391).

The Court of Love, Lydgate's Complaint of the Black Knight, The Cuckoo and the Nightingale, The Isle of Ladies or Chaucer's Dream, The Flower and the Leaf, the *extant* Romaunt of the Rose, are also usnally ascribed to Chaucer, but Mr. Bradshaw holds that they bear internal evidence of not being the production of the author of the Canterbury Tales—for 'all these poems contravene the laws of rhyme observed by Chaucer in the works, both of youth and old age, that are certainly his.' (See Temporary Preface to the Six-Text Edition of Chaucer's Canterbury Tales, ed. Furnivall, p. 108.) Hertzberg, Mr. Bradshaw, &c., have adduced good reasons for excluding The Testament of Love from the list of Chaucer's works.

[h] Mr. Wright thinks that the widespread Romance of the 'Seven Sages,' of which there are several English versions, gave Chaucer the idea of his plot.

garden of the sort common in courtly inventions of the middle ages, and were occupied in sitting about idly, telling stories to each other. The tales were usually dissolute, often witty, sometimes exquisitely poetical, and always told in simple charming prose. The purpose of the story-tellers was to help each other to forget the duties on which they had turned their backs, and stifle any sympathies they might have had for the terrible griefs of their friends and neighbours who were dying a few miles away. Chaucer substituted for the courtly Italian ladies and gentlemen who withdrew from fellowship with the world, as large a group as he could form of English people, of rank widely differing, in hearty human fellowship together. Instead of setting them down to lounge in a garden, he mounted them on horseback, set them on the high road, and gave them somewhere to go and something to do. The bond of fellowship was not fashionable acquaintance and a common selfishness. It was religion; not indeed in a form so solemn as to make laughter and jest unseemly, yet according to the custom of his day, a popular form of religion, the pilgrimage to the shrine of Thomas à Becket, into which men entered with much heartiness. It happened to be a custom which had one of the best uses of religion, in serving as a bond of fellowship in which conventional divisions of rank were for a time disregarded; partly because of the sense, more or less joined to religious exercise of any sort, that men are equal before God, and also, in no slight degree, because men of all ranks trotting upon the high road with chance companions, whom they might never see again, have been in all generations disposed to put off restraint, and enjoy such intercourse as might relieve the tediousness of travel [1].

It would take up too much space to enter upon any analysis of the several stories which make up this wonderful collection. It will suffice to consider briefly such portions of the Canterbury Tales as are included in this volume of Selections; and first in order and importance comes the **Prologue**, in which we have

[1] Morley's English Writers, from Chaucer to Dunbar, vol. ii. pp. 287, 288.

laid before us the general plan, and the several characters of the whole work.

In the pleasant season of April [j], as Chaucer lay at the Tabard, one of the chief houses of public entertainment, situated in the High-street of Southwark, nine-and-twenty pilgrims on their way to Canterbury arrived at the 'hostelry.' The poet, being on the same errand as themselves, joined them, and in a short time was on intimate and friendly terms with each member of the company. The host of the inn, 'Harry Bailly,' made one more, and presided over this 'merry company' during their journey to and from Canterbury. At his suggestion it was agreed that each pilgrim should tell two tales on their road to Becket's shrine, and two other tales on their way home; but as the number of the pilgrims was thirty-two [k], and there are only twenty-four stories, it is clear that four-fifths of the tales are wanting, which may be accounted for by supposing that Chaucer died before the completion of his work, or even before he had settled upon the exact arrangement of the several tales, though the order of those he has left, and the probable stages of the journey to Canterbury, have been made out by Mr. Bradshaw and Mr. Furnivall in the latter's Temporary Preface to the Six-Text Edition of Chaucer, Part i.

'After a brief introduction, filled with the most cheerful images of spring, the season of the pilgrimage, the poet commences the narrative with a description of the person and the character of each member of the party. This description extends to about seven hundred lines, and of course affords space for a very spirited and graphic portrayal of the physical aspect, and an outline of the moral features of each. This latter part of the description is generally more rapidly sketched, because it was a part of the author's plan to allow his personages to bring out their special traits of character, and thus to depict and individualise them-

[j] Elsewhere a date is given, the 18th of April, being, probably, the second day of the pilgrimage; see Introd. to Prior. Tale, p. xi.

[k] The canon and his yeoman joined them at Boughton-under-Blean, seven miles on the London side of Canterbury; but the master's doings being exposed by his servant, he was glad to ride away 'for very sorrow and shame.'

selves, in the interludes between the tales. The selection of the pilgrims is evidently made with reference to this object of development in action, and therefore constitutes an essential feature of the plot. We have persons of all the ranks not too far removed from each other by artificial distinctions to be supposed capable of associating upon that footing of temporary equality which is the law of good fellowship, among travellers bound on the same journey and accidentally brought together. All the great classes of English humanity are thus represented, and opportunity is given for the display of the harmonies and the jealousies which now united, now divided, the interests of different orders and different vocations in the commonwealth. The clerical pilgrims, it will be observed, are proportionately very numerous. The exposure of the corruptions of the Church was doubtless a leading aim with the poet; and if the whole series, which was designed to extend to at least 58 [128] tales, had been completed, the criminations and recriminations of the jealous ecclesiastics would have exhibited the whole profession in an unenviable light.

'But Chaucer could be just as well as severe. His portrait of the prioress, though it does not spare the affectations of the lady, is complimentary; and his "good man of religion," the "pore Persoun of a toun," of whom it is said that—

> "Cristes lore, and his apostles twelve,
> He taughte, but first he folwed it himselve,"

has been hundreds of times quoted as one of the most beautiful pictures of charity, humility, and generous, conscientious, intelligent devotion to the duties of the clerical calling, which can be found in the whole range of English literature.

'None of these sketches, I believe, has ever been traced to a foreign source; and they are so thoroughly national, that it is hardly possible to suppose that any imagination but that of an Englishman could have conceived them. In the first introduction of the individuals described in the prologues to the several stories, and in the dialogues which occur at the pauses between

the tales, wherever, in short, the narrators appear in their own persons, the characters are as well marked and discriminated, and as harmonious and consistent in action, as in the best comedies of modern times[1]. Although, therefore, there is in the plan of the composition nothing of technical dramatic form or incident, yet the admirable conception of character, the consummate skill with which each is sustained and developed, and the nature, life, and spirit of the dialogue, abundantly prove that if the drama had been known in Chaucer's time as a branch of living literature, he might have attained to as high excellence in comedy as any English or continental writer. The story of a comedy is but a contrivance to bring the characters into contact and relation with each other, and the invention of a suitable plot is a matter altogether too simple to have created the slightest difficulty to a mind like Chaucer's. He is essentially a dramatist; and if his great work does not appear in the conventional dramatic form, it is an accident of the time, and by no means proves a want of power of original conception or of artistic skill in the author.

'This is a point of interest in the history of modern literature, because it is probably the first instance of the exhibition of unquestionable dramatic genius in either the Gothic or the Romance languages. I do not mean that there had previously existed in modern Europe nothing like histrionic representation of real or imaginary events; but neither the Decameron of Boccaccio, to which the Canterbury Tales have been compared, nor any of the Mysteries and Moralities, or other imaginative works of the middle ages, in which several personages are introduced, show any such power of conceiving and sustaining individual character as to prove that its author could have furnished the *personnel* of a respectable play. Chaucer therefore may fairly be said to be not only the earliest dramatic genius of modern Europe, but to

[1] 'I see all the pilgrims in the *Canterbury Tales*, their humours, their features, and the very dress, as distinctly as if I had supped with them at the Tabard in Southwark.' (Dryden, Preface to *The Fables*.)

have been a dramatist before that which is technically known as the existing drama was invented [m].'

'**The Knightes Tale**, or at least a poem upon the same subject, was originally composed by Chaucer as a separate work. As such, it is mentioned by him, among some of his other works, in the Legende of Goode Women (ll. 420, 1), under the title of "Al the love of Palamon and Arcyte Of Thebes, thogh the storye ys knowen lyte;" and the last words [copied from Boccaccio] seem to imply that it [the old story] had not made itself very popular. It is not impossible that at first it was a mere translation of the Teseide of Boccaccio, and that its present form was given it when Chaucer determined to assign it the first place among his Canterbury Tales [n].

'It may not be unpleasing to the reader to see a short summary of it, which will show with what skill Chaucer has proceeded in reducing a poem of about ten thousand lines to a little more than two thousand without omitting any material circumstance.

'The Teseide is distributed into twelve Books or Cantos.

'Bk. i. Contains the war of Theseus with the Amazons, their submission to him, and his marriage with Hippolyta.

'Bk. ii. Theseus, having spent two years in Scythia, is reproached by Perithous in a vision, and immediately returns to

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[m] Marsh, Origin and History of the English Language, pp. 417–419.

[n] 'The Knight's Tale is an abridged translation of a part of Boccaccio's Teseide, but with considerable change in the plan, which is, perhaps, not much improved, and with important additions in the descriptive and the more imaginative portions of the story. These additions are not inferior to the finest parts of Boccaccio's work; and one of them, the description of the Temple of Mars, is particularly interesting, as proving that Chaucer possessed a power of treating the grand and terrible, of which no modern poet but Dante had yet given an example.' (Marsh, Origin and History of the English Language, pp. 423, 424.) 'Out of 2,250 of Chaucer's lines, he has only translated 270 (less than one-eighth) from Boccaccio; only 374 more lines bear a general likeness to Boccaccio; and only 132 more a slight likeness.' (Furnivall, Temporary Preface to Six-Text Edition of Chaucer.)

'Several parallel lines between Chaucer's Troilus and the Knightes Tale show that Troilus and the original draught of the Knightes Tale, to which Chaucer himself gives the name of "Palemon," were in hand at about the same time.' (Skeat, in Notes and Queries, Fourth Series, iv. 292.)

Athens with Hippolyta and her sister Emilia. He enters the city in triumph; finds the Grecian ladies in the temple of Clemenzia; marches to Thebes; kills Creon, &c., and brings home Palemone and Arcita who are "Damnati—ad eterna presone.'

'Bk. iii. Emilia, walking in a garden and singing, is heard and seen first by Arcita[o], who calls Palemone. They are both equally enamoured of her, but without any jealousy or rivalship. Emilia is supposed to see them at the window, and to be not displeased with their admiration. Arcita is released at the request of Perithous; takes his leave of Palemone, with embraces, &c.

'Bk. iv. Arcita, having changed his name to *Pentheo*, goes into the service of Menelaus at Mycenae, and afterwards of Peleus at Aegina. From thence he returns to Athens and becomes a favourite servant of Theseus, being known to Emilia, though to nobody else; till after some time he is overheard making his complaint in a wood, to which he usually resorted for that purpose, by Pamphilo, a servant of Palemone.

'Bk. v. Upon the report of Pamphilo, Palemone *begins* to be jealous of Arcita, and is desirous to get out of prison in order to fight with him. This he accomplishes with the assistance of Pamphilo, by changing clothes with Alimeto, a physician. He goes armed to the wood in quest of Arcita, whom he finds sleeping. At first, they are very civil and friendly to each other. Then Palemone calls upon Arcita to renounce his pretensions to Emilia, or to fight with him. After many long expostulations on the part of Arcita, they fight, and are discovered first by Emilia, who sends for Theseus. When he finds who they are, and the

[o] 'In describing the commencement of this amour, which is to be the subject of the remainder of the poem, Chaucer has entirely departed from his author in three principal circumstances, and, I think, in each with very good reason: (1) By supposing Emilia to be seen first by Palamon, he gives him an advantage over his rival which makes the catastrophe more consonant to poetical justice; (2) The picture which Boccaccio has exhibited of two young princes violently enamoured of the same object, without jealousy or rivalship, if not absolutely unnatural, is certainly very insipid and unpoetical; (3) As no consequence is to follow from their being seen by Emilia at this time, it is better, I think, to suppose, as Chaucer has done, that they are not seen by her.'—Tyrwhitt.

cause of their difference, he forgives them, and proposes the method of deciding their claim to Emilia by a combat of a hundred on each side, to which they gladly agree.

'Bk. vi. Palemone and Arcita live splendidly at Athens, and send out messengers to summon their friends, who arrive; and the principal of them are severally described, viz. Lycurgus, Peleus, Phocus, Telamon, &c.; Agamemnon, Menelaus, Castor and Pollux, &c.; Nestor, Evander, Perithous, Ulysses, Diomedes, &c.; with a great display of ancient history and mythology.

'Bk. vii. Theseus declares the laws of the combat, and the two parties of a hundred on each side are formed. The day before the combat, Arcita, after having visited the temples of all the gods, makes a formal prayer to Mars. The prayer, *being personified*, is said to go and find Mars in his Temple in Thrace, which is described; and Mars, upon understanding the message, causes favourable signs to be given to Arcita. In the same manner Palemone closes his religious observances with a prayer to Venus. His prayer *being also personified*, sets out for the temple of Venus on Mount Citherone, which is also described; and the petition is granted. Then the sacrifice of Emilia to Diana is described, her prayer, the appearance of the goddess, and the signs of the two fires. In the morning they proceed to the theatre with their respective troops, and prepare for the action. Arcita puts up a private prayer to Emilia, and harangues his troop publicly, and Palemone does the same.

'Bk. viii. Contains a description of the battle, in which Palemone is taken prisoner.

'Bk. ix. The horse of Arcita, being frighted by a Fury, sent from Hell at the desire of Venus, throws him. However, he is carried to Athens in a triumphal chariot with Emilia by his side; is put to bed dangerously ill; and there by his own desire espouses Emilia.

'Bk. x. The funeral of the persons killed in the combat. Arcita, being given over by his physicians, makes his will, in discourse with Theseus, and desires that Palemone may inherit all his possessions and also Emilia. He then takes leave of Palemone and

Emilia, to whom he repeats the same request. Their lamentations. Arcita orders a sacrifice to Mercury, which Palemone performs for him, and dies.

'Bk. xi. Opens with the passage of Arcita's soul to heaven, imitated from the Ninth Book of Lucan. The funeral of Arcita. Description of the wood felled takes up six stanzas. Palemone builds a temple in honour of him, in which his whole history is painted. The description of this painting is an abridgment of the preceding part of the poem.

'Bk. xii. Theseus proposes to carry into execution Arcita's will by the marriage of Palemone and Emilia. This they both decline for some time in formal speeches, but at last are persuaded and married. The kings, &c. take their leave, and Palemone remains—in gioia e in diporto con la sua dona nobile e cortese [p].'

The Nonne Prestes Tale is so characteristic of Chaucer's genius, that Dryden, who modernised it as the fable of the 'Cock and Fox,' thought it to be of the poet's own invention; but it is no doubt taken from a fable of about forty lines, 'Dou Coc et dou Werpil,' in the poems of Marie of France, which is amplified in the fifth chapter of the old French metrical Roman de Renart, entitled 'Si comme Renart prist Chantecler le Coc.' See p. liii.

Chaucer's English, like that of the present day, is an uninflected or analytic language, and in this respect it differed from the language of many earlier authors, and especially from that oldest form of English usually termed Anglo-Saxon, which was originally inflected or synthetic, that is to say, it expressed grammatical relation by a change in the *form* of words, instead of employing auxiliary words. The circumstances which led to this conversion are well known, forming as they do a part of the history of the English people. The first in order of time is the invasion, settlement, and conquest of the country by the Danes, extending over a period of nearly a century and a half (A.D. 867–1013). The Danish influence upon the language seems to have affected

[p] Tyrwhitt, Introductory Discourse to the Canterbury Tales.

chiefly the dialects of the north and east parts of the island, in consequence of which their inflexions and syntactical structure were much simplified, and they assumed a more modern appearance than the speech prevailing in other districts. Doubtless it caused the language generally to be in a very unsettled state, and the revolution thus commenced was accelerated by the Norman Conquest, which followed in the year 1066. Norman rule introduced a new civilization of a far higher order than had ever before existed in England, and of this the Normans were fully sensible, and utterly despised both the language and literature of the Saxons as only fit for churls and villains. In a certain sense English ceased to be the language of literature [q], and for about two hundred years Norman-French was the language of the Court, the Church, the Courts of Law, and of the upper and middle classes of society, and divided literature with the Latin tongue. But though the English were thus made to feel their position as a subject people, they clung most pertinaciously to the speech of their forefathers, and after a long and continuous struggle English regained its supremacy as the language of literature and the common tongue of all who claimed the name of Englishmen, while Norman-French was reduced to a mere provincial dialect. This was brought about by the fusion of the Saxon and Norman races, about the time of Henry II ; by the severance of Normandy from England and its annexation to France, in the time of John ; by the wars of Edward III, which did much to promote religious and political liberty, and by the adoption of English as the household speech by that part of the nation that had previously spoken French, which happened about the middle of the fourteenth century.

The Norman Conquest wrought a twofold revolution in the language : the first, which extended over nearly the whole of

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[q] It is altogether erroneous to suppose that immediately after the Norman Conquest English ceased to be written, for from Ælfric to Chaucer we have an almost unbroken series of vernacular literature by which we are able to determine with tolerable exactness the various changes in grammar and vocabulary which occurred during this interval.

the twelfth century, affected the grammatical forms of the language; final vowels were changed, some consonants became softened, and many of the older inflexions of nouns, adjectives and verbs went out of use, their place being supplied by prepositions and auxiliary words. This was a period of great grammatical confusion, but the vocabulary remained unchanged. At the beginning of the thirteenth century, we find the grammatical forms more settled; but many provincial elements unknown to the oldest English had crept in, and about the middle of this period we have to note a further change in the *substance* of the language, caused by the infusion of the Norman-French element. The additions to the vocabulary were at first small, but they gradually increased, and about the middle of the fourteenth century they formed no inconsiderable part of the *written* language. In Chaucer's works these loans are so numerous that he has been accused of corrupting the English language by a large and unnecessary admixture of Norman-French terms. But Chaucer, with few exceptions, employed only such terms as were in use in the *spoken* language, and stamped them with the impress of his genius, so that they became current coin of the literary realm.

The period in which Chaucer lived was one of great literary activity, and such names as Richard Rolle of Hampole, Minot, Mandeville, Langland, Wicliffe, and Gower, prove that the English language was in a healthy and vigorous condition, and really deserving of the importance into which it was rising. But as yet there was no *national language*, and consequently no *national literature*; the English of the twelfth, thirteenth, and fourteenth centuries diverged into many dialects, each having its own literature intelligible only to a comparatively small circle of readers, and no one form of English can be considered as the type of the language of the period. Of these dialects the East Midland, spoken, with some variation, from the Humber to the Thames, was perhaps the simplest in its grammatical structure, the most free from those broad provincialisms which particularised the speech of other districts, and

presented the nearest approach in form and substance to the language of the present day as spoken and written by educated Englishmen. In the works of Ormin and Robert of Brunne we have evidence of its great capacity for literary purposes. Wicliffe and Gower added considerably to its importance, but in the hands of Chaucer it attained to the dignity of a national language[r]. He represented, and identified himself with, that new life which the English people at this time were just commencing, and his works reflect not only his own inimitable genius, but the spirit, tastes, and feelings of his age. It was this, combined with his thorough mastery over the English language, that caused Chaucer to become to others (what no one had been before) a standard of literary excellence; and for two hundred years after he had no equal, but was regarded as the father of English poetry, the Homer[s] of his country, and the well of English undefiled.

With the Canterbury Tales commences the modern period of English literature. Our earlier authors are usually studied for their philological importance, and most of them require the aid of a grammar and a glossary, but Chaucer is as easily understood as Spenser and Shakespeare. Not many of his terms are wholly obsolete, and but few of his inflections have gone wholly out of use. But as some special acquaintance with Chaucer's English will be of great service in mastering the poet's system of versification, an outline of his grammatical forms (for the most part taken from Prof. F. J. Child's Essay on Chaucer) is here subjoined, which will be found useful should

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[r] 'From this Babylonish confusion of speech [i.e. the numerous local dialects of the English language in the fourteenth century] the influence and example of Chaucer did more to rescue his native tongue than any other single cause; and if we compare his dialect with that of any writer of an earlier date, we shall find that in compass, flexibility, expressiveness, grace, and all the higher qualities of poetical diction, he gave it at once the utmost perfection which the materials at his hand would admit of.' (Marsh, Origin and History of the English Language, p. 381.)

[s] 'In the first place, as he (Chaucer) is the father of English poetry, so I hold him in the same degree of veneration as the Grecians held Homer, or the Romans Virgil.' (Dryden's Preface to *The Fables.*)

the young student feel disposed to make himself acquainted with the works of earlier English writers.

NOUNS.

Number.—The plural for the most part terminates in *-ës* :—

> 'And with his *stremës* dryeth in the *grevës*
> The silver *dropës* hanging on the *levës*.'
> (Knightes Tale, ll. 637–8.)

1. *-s* is frequently added, (*a*) to nouns terminating in a liquid or dental, as *bargayns*, *nacïouns*, *palmers*, *pilgryms*, &c.; (*b*) to most words of more than one syllable.

In some MSS. we find *-is*, *-us*, for *-es*—as *bestis*, beasts; *leggus*, legs; *othus*, oaths—which seem to be dialectical varieties, and probably due to the scribes who copied the MSS.

2. Some few nouns (originally forming the plural in *-an*) have *-en*, *-n*; as *asschen*, ashes; *assen*, asses; *been*, bees; *eyen*, *yen*, eyes; *fleen*, fleas; *flon*, arrows; *oxen*; *ton*, *toon*, toes; *schoon*, *shoon*, shoes.

The following have *-n*, which has been added to older forms—(*a*) in *-e* (originally in *-u*); (*b*) in *-y*.

(*a*) *Brethren* (A. S. *bróthru*, O. E. *brothre*, *brethre*), brothers.
Doughtren (A. S. *dohtru*, O. E. *dohtre*), daughters.
Sistren, *sustren* (A. S. *sweostru*, O. E. *swustre*), sisters.
Children (A. S. *cildru*, O. E. *childre*), children[t].

(*b*) *Kyn* (A. S. *cý*), kine[u]. Add *fon*, *foon* (A. S. *fán*), foes.

3. The following nouns, originally neuter, have no termination in the plural :—*deer*, *folk*, *good*, *hors*, *neet*, *scheep*, *swin*, *thing*, *yer*, *yeer*; as in the older stages of the language *night*, *winter*, *freond* (A. S. *frýnd*) are used as plurals.

4. *Feet*, *gees*, *men*, *teeth*, are examples of the plural by vowel-change.

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[t] In some of the O.E. Northern and Midland dialects we find *brether* (brothers), *childer* (children), *deghter* (daughters).

[u] In some of the Northern and Midland dialects we find *kye* (cows).

Case.—The genitive case singular ends in *-ës*; as—

'Ful worthy was he in his *lordës* werre.' (Prol. l. 47.)

1. In Anglo-Saxon, *fæder*, *bróthor*, *dohtor*, took no inflexion in the genitive singular: this explains such phrases as '*fader* day,' '*fader* soule,' '*brother* sone,' '*doughter* name.'

2. The following phrases contain remnants of feminine nouns which originally formed the genitive in *-an* (first declension of A. S. nouns):—'*Lady* (=*ladyë*) grace;' '*lady* veyl;' '*cherchë* blood;' '*hertë* blood;' '*widow* (=*widewë*) sone;' '*sonnë* upriste' (uprising).

3. The dative case singular occasionally occurs and terminates in *-e*; as *beddë*, *holtë*, &c.

4. The genitive plural is much the same as in modern English; as '*foxës* tales;' '*mennës* wittes.' Forms in *-en* (= *-ene*) are not common in Chaucer's works: 'his *eyghen* (of eyes) sight' occurs in Canterbury Tales, l. 10134 (Wright's Text).

ADJECTIVES.

Adjectives, like the modern German, have two forms—Definite and Indefinite. The definite form is preceded by the definite article, a demonstrative adjective, or a possessive pronoun, and terminates in *-ë* in all cases of the singular; as 'the *yong-e* sone,' 'his *half-e* cours.' Words of more than one syllable nearly always omit the final *-e*.

The vocative case of the adjective takes this *-e*; as '*lev-e* brother' (l. 326, p. 42); 'O *strong-e* God' (l. 1515, p. 81).

Degrees of Comparison.—The Comparative degree is formed by adding *-er* (*-re*) to the Positive; as *lever*, *gretter*[x].

We find some few forms in *-re* remaining; as *derre* (dearer); *more* (*mare*); *ferre* (further); *herre* (higher); *nerre*, *ner* (nearer); *sorre* (sorer).

Leng, *lenger* (*lengre*), = longer; *strenger*, = stronger, are

[x] Occasionally the definite form of the comparative seems to end in *-ere* (*-re*), to distinguish it from the indefinite form in *-er*; but no positive rule can be laid down, as *-er* and *-re* are easily interchanged.

examples of vowel-change; as seen in the modern English *elder*, the comparative of *old*.

Bet (*bettre*) and *mo* are contracted forms.

The Superlative degree terminates in *-este* (*-est*)[y]: *nest* or *next*, and *hext* (highest) are abbreviated forms.

Number.—The plural of adjectives is denoted by the final *-e*:—

'And *smalë* fowles maken melodye.' (Prol. l. 9.)

Adjectives of more than one syllable, and adjectives used predicatively, mostly drop the *-e* in the plural. Some few adjectives of Romance origin form the plural in *-es*; as '*places delitables*.'

DEMONSTRATIVES.

1. The old plural *tho* (A. S. *thá*) of the definite article is still used by Chaucer, but the uninflected *the* is more frequently used.

In the phrases '*that* oon,' '*that* other'—which in some dialects became *the toon* (*ton*), *the tother—that* is the old form of the neuter article; but Chaucer never uses *that* except as a demonstrative adjective, as in the present stage of the language.

2. *Atte*=at the (A. S. *æt thám*; O. E. *at than, attan, atta*, masc. and neut.); the feminine would be *atter* (O. E.), *æt þére* (A. S.).

3. *Tho* must be rendered *those*, as well as *the*; as '*tho* wordes,' 'and *tho* were bent.' It is occasionally used pronominally, as 'oon of *tho* that,' one of those that.

4. *This* has for its plural *thise, thes, these* (A. S. *thás, thæs*). In some MSS. *this* occurs for *thise*.

5. *Thilkë* (A. S. *thyllic, thylc*=the like; O. E. *thellich*, pl. *thelliche*), the like, that.

6. *That ilkë*, that same (A. S. *ylc*, same; *y* is a remnant of an old demonstrative base; *-lc*=*lic*=like).

7. *Som* . . . *som*=one . . . another.

'He moot ben deed, the king as shal a page;
Som in his bed, *som* in the depë see,
Som in the largë feeld, as men may se.'
(Knightes Tale, ll. 2172–4.)

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[y] The superlatives of adverbs always seem to end in *-est*, and not in *-este*; cp. p. 76, ll. 1340, 1349, with ll. 1342, 1343, 1344, 1345.

PRONOUNS.

	SINGULAR.	PLURAL.
Nom.	I, Ich, Ik,	we.
Gen.	min (myn), mi (my),	our, oure.
Dat. Acc.	me,	us.
Nom.	thou, thow,	ye.
Gen.	thin (thyn), thi (thy),	your, youre.
Dat. Acc.	the, thee,	yow, you.

	Masc.	*Fem.*	*Neut.*	
Nom.	he,	she,	hit, it,	thei, they.
Gen.	his,	hire, hir,	his,	here (her, her, hir).
Dat. Acc.	him,	hir, hire, here,	hit, it,	hem.

1. The Independent forms of the pronouns, which are also used predicatively, are *min* (pl. *mine*); *oure*, *oures*, ours; *thin* (pl. *thine*); *youre*, *youres*, yours; *hire*, *heres*, hers; *here*, *heres*, theirs.

2. The Midland dialect seems to have borrowed the forms *oures*, *youres*, &c., from the Northern dialect, in which *oure*, *youre*, &c., are not used.

3. The dative cases of the pronouns are used after *wel*, *wo*, *loth*, *leef* (lief); with impersonal verbs, as '*me* mette,' '*him* thoughte'; and with some verbs of motion, as 'goth *him*,' 'he rydeth *him*.'

4. The pronoun *thow* is sometimes joined to the verb, as *schaltow*, *wiltow*.

5. The Interrogative pronouns are *who* (gen. *whos*; dat. and acc. *whom*), *which* and *what*.

(*a*) *Which* has often the sense of *what*, *what sort of*:—

'*Which* a miracle ther bifel anoon.'
(Knightes Tale, 1817; see Prol. l. 40.)

It is not used exactly as a relative, as in modern English, but is joined with *that*; as 'Hem *whiche that* wepith;' 'His love *the which that* he oweth.'

(*b*) *What* is occasionally used for *why* (cp. Lat. *quid*, Ger. *was*):—

'*What* sholde he studie and make himselven wood?'
(Prol. l. 184.)

'*What* sholde I alday of his wo endyte?'
(Knightes Tale, l. 522.)

6. *That* is a relative pronoun, but it is often used with the personal pronouns, in the following manner:—

(*a*) *That he*=who.

'A knight ther was, and that a worthy man,
That fro the tymë that he first began
To ryden out, *he* loved chivalrye.' (Prol. ll. 43–45.)

(*b*) *That his*=whose.

'Al were they sore y-hurt, and namely oon,
That with a spere was thirled *his* brest-boon.'
(Knightes Tale, ll. 1851–52.)

(*c*) *That him*=whom.

'I saugh to-day a corps yborn to chirche
That now on Monday last I saugh *him* wirche.'
(Milleres Tale, l. 243.)

This construction occurs in A.S. writers. Cp. *Thæt næs ná eówres þances ac thurh God*, þE *ic þurh* HIS *willan hider ásend wæs* = that was not of your own accord but through God, through whose will I was sent hither. (Gen. xlv. 8.)

7. The words *who* and *who so* are used indefinitely; as, 'As who seith'=as *one* says; 'Who so that can him rede' (Prol. l. 741)=if that *any one* can read him.

8. *Me* and *men* are used like the French *on*, English *one*.

Me, which must be distinguished from the dative *me*, was in use as an indefinite pronoun much later than is usually considered by English grammarians:—

'And stop *me* (=let any one stop) his dice, you are a villaine.'
(Lodge, 'Wits Miserie.')

VERBS.

I. WEAK VERBS.

Indicative Mood.

Present Tense.

Singular.	Plural.
1. I lov-ë,	We lov-en, lov-ë.
2. Thou lov-est,	Ye lov-en, lov-ë.
3. He lov-eth,	They lov-en, lov-ë.

Past Tense.

Singular.	Plural.
1. I lov-ede [z],	We lov-eden, lov-ede.
2. Thou lov-edest,	Ye lov-eden, lov-ede.
3. He lov-ede,	They lov-eden, lov-ede.

1. In some manuscripts the *t* of the 2nd person sing. present tense is sometimes dropped, as in the Harl. MS. *dos* = dost, *has* = hast. This has been considered by some as a mere clerical error; but in the East Midland dialects, there was a tendency to drop the *t*, probably arising from the circumstance of the 2nd person of the verb in the Northumbrian dialects terminating always in *-es*.

2. Verbs of Saxon origin, which have *d* or *t* for the last letter of the root (and one or two that have *s*), sometimes keep the contracted form in the 3rd sing. as *sit* = sitteth, sits; *writ* = writeth, writes; *fint* = findeth, finds; *halt* = holdeth, holds; *rist* = riseth, rises; *stont* = *stondeth* = stands.

3. We often find *-th* instead of *-eth*, as *spekth* = speaketh [a].

4. In some MSS. of the Cant. Tales, the plural of the present indicative occasionally ends in *-eth* (*-th*), which was the

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[z] In this edition I have often given the full form of the preterite in *-ede*, although the MSS. mostly write *-ed*; but in the best MS. of Chaucer's *prose* translation of Boethius the preterite ends in *ede* (*-ed*, *-te*), very seldom in *-ed* (*-d*, *-t*). Either the medial or the final *e* was frequently dropped.

[a] This contraction occasionally takes place in the imperative plural. See Nonne Prestes Tale, l. 620, where read *Tak'th*.

ordinary inflexion for all persons in the Old English Southern dialects.

'And over his heed ther *schyneth* two figures.'
(Knightes Tale, l. 1185, Harl. MS.)

5. There are two other classes of the weak conjugation which form the past tense by *-dë* or *-të*. To the first class belong—

PRES.	PAST.
Heren, to hear,	herde.
Hiden, to hide,	hidde.
Kepen, to keep,	kepte.

Some few verbs have a change of vowel in the past tense; as—

PRES.	PAST.
Delen, to deal,	dalte.
Leden, to lead,	ladde.
Leven, to leave,	lafte.

If the root ends in *d* or *t*, preceded by another consonant, *ë* only is added, as—

PRES.	PAST.
Wenden, to turn,	wende (=wend-de).
Sterten, to start,	sterte (=stert-te).
Letten, to hinder,	lette (=let-te).

To the second class belong—

PRES.	PAST.
Tellen, to tell,	tolde.
Sellen, to sell,	solde.
Sechen, to seek,	soughte.

II. STRONG VERBS.

1. These verbs have a change of vowel in the past tense, and the past participle ends in *-en* or *-ë*; as *sterven*, to die; pret. *starf*; p.p. *storven* or *storve*. (See Participles, p. xxxix. 3.)

2. Some few strong verbs take the inflexions of the weak verbs, so that we have double forms for the past tense, as—

Slepen, sleep, slep, and slep-te.
Crepen, creep, crep, and crep-te.
Wepen, weep, wep, and wep-te.

3. The 1st and 3rd persons of the past indicative of strong verbs do *not* take an *-e* in the singular number; the addition of this syllable turns them into plurals. Cf. 6 (below.)

4. The East Midland dialect, in the Early English period, dropped the *-e* in the 2nd person past indicative; and we find in Chaucer 'thou *bar*,' 'thou *spak*,' 'thou *dronk*' (O. E. thou *ber-e*, thou *spek-e*, thou *drunk-e*),=thou barest, thou spakest, thou drankest. But these forms may be due merely to the scribes.

Occasionally we find *-est*, as in modern English; as *bygonnest*, *knewest*, &c.

5. The plural indicative ends in *-en* or *-e*.

6. Some few verbs, as in the older stages of the language, have a change of vowel in the past tense plural, as—

INFINITIVE.	PRET. SING.	PAST PL.
Ryden, to ride,	rood, rod,	riden (rĭden).
Smyten, to smite,	smoot, smot,	smiten (smĭten).
Sterven, to die,	starf,	storven.

Subjunctive Mood.

1. The present subjunctive, singular number, terminates in *-e*, the plural in *-en*; the past (of weak verbs) in *-ede*, *-de*, *-te*, the plural in *-eden*, *-den*, *-ten*, through all persons.

2. Such forms as *speke we*, *go we*,=let us speak, let us go.

Imperative Mood.

1. Verbs conjugated like *loven* and *tellen* have the 2nd person sing. imperative in *-e*; as *love* thou, *telle* thou. All other verbs have properly no final *e*, as '*her* thou'=hear thou, '*ches* thou' =choose thou.

2. The plural terminates usually in *-eth*, but sometimes the *-th* is dropped.

Infinitive Mood.

The infinitive ends in *-en* or *-e*; as *speken*, *speke*, to speak. The *-n* was dropped at a very early period in the Southern English dialect of the fourteenth century, and *-e* is preferred to *-en*.

The gerundial infinitive, or dative case of the infinitive (preceded by *to*), occasionally occurs, as *to doon-e* (=*to don-ne*), to *sen-e* (=*to sen-ne*), to do, to see. (See Kn. Ta. 177.)

Participles.

1. The present participle ends usually in *-ing*. The A. S. suffix was *-ende*, which is used by Gower; but in the Southern dialect of Early English we find *-inde*[b], which has evidently given rise to *-inge*, of which *-ing* is a shorter form; but the longer *-inge* is occasionally employed by Chaucer, to rhyme with an infinitive verb in *-e*.

The suffix *-ing*, of nouns like *morning*, was *-ung* in the older stages of the language.

2. The past participle of weak verbs terminates in *-ed*, *-d*, and occasionally in *-et*, *-t*; that of strong verbs in *-en* or *-e*.

3. The prefix *y-* or *i-* (A. S. *ge-*) occurs frequently before the past participle, as *y-ronne* (run), *i-falle* (fallen), &c.

Anomalous Verbs.

1. *Ben*, *been*, to be:—1st sing. pres. indic. *am*; 2nd *art*; 3rd *beth*, *is*; pl. *been*, *ben*, *aren*, *are*; past, 1st and 3rd *was*; 2nd *were*. Imperative pl. *beth*; p.p. *been*, *ben*.

2. *Conne*, to know, be able:—pres. indic., 1st and 3rd *can*; 2nd *can*, *canst*; pl. *connen*, *conne*; past, 1st and 3rd *couthe*, *cowthe*, *cowde*; p.p. *couth*, *coud*.

3. *Daren*, *dare*:—pres. indic. sing., 1st and 3rd *dar*; 2nd *darst*; pl. *dar*, *dorre*; past *dorste*, *durste*.

4. *May*:—pres. indic. sing., 1st and 3rd *mow*, *may*; 2nd *mayst*, *maist*, *might*; pl. *mowe*, *mowen*; pres. subjunctive *mowe*; past tense, 1st and 3rd *mighte*, *moghte*, 2nd *mightest* (Kn. Ta. 797).

5. *Mot*, must, may:—indic. pres. sing., 1st and 3rd *mot*, *moot*; 2nd *must*, *moot*; pl. *mooten*, *moote*; past *moste*.

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[b] The Northern form of the participle was *-ande*, *-and*, which occasionally occurs in the Romaunt of the Rose, as *lepand*, leaping. The East Midland dialect had the double forms *-end* and *-and*.

6. *Owen*, to owe (debeo) :—pres. *oweth*; past *oghte*, *oughte*, *aughte*; pl. *oghten*, *oughten*, *oughte*.

7. *Shal*, *schal*, shall :—pres. indic. sing., 1st and 3rd *shal*; 2nd *shalt*; pl. *shullen*, *shuln*, *shul*; past *shulde*, *sholde*. (Also *schal*, &c.)

8. *Thar*, need :—pres. indic. sing., 1st and 3rd *thar*; past *thurte*; subjunctive 3rd *ther*.

9. *Witen*, to know :—pres. indic. sing., 1st and 3rd *woot*, *wat*, *wot*; 2nd *wost*; pl. *witen*, *wite*, *woote*; past *wiste*.

10. *Wil*, will :—pres. indic. sing., 1st *wil*, *wol*=*wille*, *wolle*; 2nd *wilt*, *wolt*; 3rd *wile*, *wole*, *wol*; pl. *woln*, *wille*, *willen*; past *wolde*.

NEGATIVE VERBS.

Nam, *nis*, =am not, is not; *nas*, *nere*, =was not, were not; *nath*=hath not; *nadde*, *nad*, =had not; *nille*, *nil*=will not; *nolde*=would not; *nat*, *not*, *noot*=knows not; *nost*=knowest not; *niste*, *nisten*, =knew not.

ADVERBS.

1. Adverbs are formed from adjectives by adding *-e* to the positive degree; as *brighte*, brightly; *deepe*, deeply; *lowe*, lowly.

2. Some few adverbs have *e* before *ly*, as *boldely*, *needely*, *softely*, *semely*, *trewely*.

3. Adverbs in *-en* and *-e* :—*abouen*, *aboue*; *abouten*, *aboute*; *biforn*, *bifore*; *siththen*, *siththe* (since); *withouten*, *withoute*. Many have dropped the form in *-n*; as *asondre*, *behynde*, *bynethe*, *bytwene*, *biyonde*; *henne* (hence), *thenne* (thence).

4. Adverbs in *-e* :—*ofte*, *selde* (seldom), *sone*, *soone* (soon), *twie* (twice), *thrie* (thrice).

5. Adverbs in *-es* :—*needes* (A. S. *néade*), needs; *ones* (A. S. *ǽne*), once; *twies* (A. S. *twíwa*), twice; *thries* (A. S. *thríwa*), thrice.

(*a*) *-es* for *-e*, *-an* or *-a* :—*unnethes* (A. S. *uncáthe*), scarcely; *whiles* (A. S. *hwíle*), whilst; *bysides* (A. S. *besídan*); *togideres* (A. S. *to-gædere*).

(*b*) *-es* for *-e* or *-en*:—*hennes* (A. S. *heonan*); *thennes* (A. S. *thanon*); *whennes* (A. S. *hwanon*); hence, thence, whence.

(*c*) *-es* = -st: — *agaynes*, *ayens* (A. S. *ongéan*), against; *amonges* (A. S. *gemang*), amongst; *amyddes* (A. S. *on middan*, *ámiddan*), amidst.

6. *Of-newe*, newly (cp. of yore, of late), recently; *as-now*, at present; *on slepe*, asleep (cp. *on honting*, *a hunting*, &c.).

7. Negative Adverbs. Two or more negatives (more common than one in Chaucer) do *not* make an affirmative.

> 'He *nevere* yet *no* vileinye *ne* sayde,
> In al his lyf, unto no maner wight.' (Prol. ll. 70, 71.)

But (only) takes a negative *before* it; as, 'I *nam but* deed.' (Knightes Tale, l. 416.)

8. *As*, used before *in*, *to*, *for*, *by*, *of*, =considering, with respect to, so far as concerns. See Prol. l. 87.

As is used before the imperative mood in supplicatory phrases. See Knightes Tale, ll. 1444, 1459.

9. *Ther*, *tho*, occasionally signify *where*, *when*.

PREPOSITIONS.

Occasionally *til*=to, *unto*=until, *up*=upon, *up-on*=on.

CONJUNCTIONS.

Ne ... *ne*=neither ... nor; *other*=or; *other* ... *other*=either ... or; *what* ... *and*=both ... and [c].

METRE AND VERSIFICATION.

1. Except the Tale of Melibeus and the Persones Tale, the Canterbury Tales are written in rhyming verse; but this system of versification did not come into general use in England until after the Norman Conquest. The poetry of the Anglo-Saxons, like that of the Scandinavian and old Germanic races,

[c] For a more detailed account of Chaucer's grammar, see Professor Child's Essay on Chaucer, from which I have derived much assistance.

was rhythmical and alliterative. Their poems are written in couplets, in such a manner that in each couplet there are three (or two) emphatic syllables, two (or one) in the first line and one in the second, commencing with the same letter; and this letter is also the initial of the chief emphatic syllable in the second line.

'Ge*l*ic wæs he tham *l*eohtum steorrum,
*l*of sceolde he drihtnes wyrcean,
*d*yran sceolde he his *d*reamas on heofonum,
and sceolde his *d*rihtne thancian
thæs *l*eanes the he him on tham *l*eohte gescerede,
thonne *l*ete he his hine *l*ange wealdan:
ac he a*w*ende hit him to *w*yrsan thinge,
ongan him *w*inn up-ahebban
with thone *h*ehstan *h*eofnes wealdend,
the siteth on tham *h*algan stole[d].'
(Cædmon, ed. Thorpe, p. 17, ll. 7–16.)

Langland's Vision of Piers Ploughman, partly written in 1362, presents all the peculiarities of this form of verse:—

'I was *w*eori of *w*andringe,
And *w*ente me to reste
Undur a *b*rod *b*anke
Bi a *b*ourne syde;
And as I *l*ay and *l*eonede
And *l*okede on the watres,
I *s*lumberde in a *s*lepyng,
Hit *s*ownede so murie.' (ll. 7–10, A-text.)

In the North and West of England alliteration was employed as late as the end of the fifteenth century, but it appears to have gone out of use in the Southern and Eastern parts of the country, which early in the thirteenth century adopted the classical and Romance forms of versification.

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[d] *L*ike was he (Satan) to the *l*ight stars;
The *l*and (praise) of the Ruler ought he to have wrought,
*D*ear should he hold his *d*elights (joys) in heaven,
And thank should he his *D*irector (Lord)
For the *l*oan (gift) he had bestowed on him in that *l*ight (heaven),
Then would he have *l*et him *l*ong possess it;
But he did *w*end (turn) it for himself to a *w*orse purpose,
Began, for his part, to raise up *w*ar
Against the *h*ighest Ruler of *h*eaven
Who sitteth on the *h*oly stool (seat).

2. The greater part of the Canterbury Tales is written in heroic couplets, or lines containing five accents. In this metre we have ten syllables; but we often find eleven, and occasionally nine. Of these variations the former is obtained by the addition of an unaccented syllable at the end of a line[e].

'Him wolde | he snib | ben sharp | ly for | the nones.
A bet | trë preest | I trowe | that no | wher non is.'
(Prol. ll. 523-4.)

'Th' answere | of this | I le | të to | divynis,
But wel | I woot | that in | this world | gret pyne is.'
(Knightes Tale, ll. 465-6.)

So in lines 1 and 2 of the Prologue:—

'Whan that | April | lë with | his shou | res sootë
The droght' | of Marche | hath per | ced to | the rootë.'

In the second variation, the first foot consists of a single accented syllable. See Prol. 170, 247, 294, 371, 391; Kn. Ta. 156, 324, 368, 652, 677, 1072, 1073, 1171, 1172, 1269, 1631, 1653, 1855, 1979, 1996, 2094. E.g.:—

'*Now* | it shyneth, now it reyneth fastë.' (Knightes Tale, l. 677.)

3. Chaucer frequently contracts two syllables into one; as *nam*, *nis*, *nath*, *nadde*=*ne am*, *ne is*, *ne hath*, *ne hadde*, am not, is not, hath not, had not; *thasse*, *theffect*, *tabide*=the ass, the effect, to abide, &c. In Troilus and Criseyde we find *ny*=*ne I*, not I, nor I; *mathinketh*=*me athinketh*, it seems to me. But this contraction is not always so expressed in writing, though observed in reading:—

'And cer | tes lord | *to aby* | *den* your | presencë.'
(Knightes Tale, l. 69.)

'*By eter* | *ne* word | to dy | en in | prisoun.' (Ib. l. 251.)

4. The syllables *-en*, *-er*, *-eth*, *-el*, *-ow* (*-we*, *-ewe*), are often said to be contracted, but properly speaking they are *slurred* over and nearly, but not quite, absorbed by the syllable preceding:—

[e] For fuller information the reader is referred to Prof. Child's exhaustive Essay on Chaucer, and to the Introd. to Chaucer's Prioresses Tale, &c., ed. Skeat; also to Mr. A. J. Ellis' valuable work on Early English Pronunciation, with special reference to Chaucer and Shakespeare (Chaucer Soc.). For the pronunciation, see Introd. to Man of Lawes Tale.

'*Weren* of | his bit | tre sal | të te | res wetë.'
(Knightes Tale, l. 422; see l. 2034.)

'And though | that I | no *wepne* | have in | this place.' (Ib. l. 733.)

'Thou shol | dest *nevere* | out of | this gro | ve pace.' (Ib. l. 744.)

With these compare the following:—

'And forth | we *riden* | a li | tel more | than pas.' (Prol. l. 825.)

'And won | derly | *delivere*, | and greet | of strengthe.' (Ib. l. 84.)

'As a | ny ra | venes *fether* | it shoon | for-blak.' (Kn. Ta. l. 1286.)

'I noot | *whether*[f] she | be wom | man or | goddesse.' (Ib. l. 243.)

'And *thinketh* | heer *cometh* | my mor | tel e | nemy.' (Ib. l. 785.)

'She ga | *dereth* flou | res par | ty whyte | and rede.' (Ib. l. 195.)

'Thus hath | this *widwe* | hir li | tel sone | y-taught.'
(Prioresses Tale; Group B, l. 1699.)

'A man | to light | a *candel* | at his | lanterne.'
(Cant. Tales, l. 5916, Wright's edition.)

5. Many words of French origin ending in *-ance* (*-aunce*, *-ence*), *-oun*, *-ie* (*-ye*), *-er* (*-ere*), *-age*, *-une*, *-ure*, are often accented on the final syllable (not counting the final *-e*), but at other times the accent is thrown further back, as in modern English: e.g. *batáille* and *bátaille*; *fortúne* and *fórtune*, &c.

So also many nouns of A. S. origin, in *-ing* (*-inge*, *-ynge*[g]), as *húnting* and *hunting*. (See Knightes Tale, ll. 821, 1450.)

6. Many nouns (of French origin) ending in *-le*, *-re*, were written, and probably pronounced, as in modern French; e.g. *table*, *temple*, *miracle*, *obstacle*, *propre=tabl'*, *templ'*, *miracl'*, &c.

7. Final *-es* is a distinct syllable in—

(*a*) The genitive case singular of nouns; as '*sowës* eres' (Prol. l. 556); '*kingës* court' (Knightes Tale, l. 323).

(*b*) The plural of nouns (see Prol. ll. 1, 7, 9, &c.).

(*c*) Adverbs; as *nonës*, *ellës*, *twyës*.

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[f] The spelling *wher* in the text represents *whether*; see footnote 3, p. 39.

[g] The forms of the present participle in M. E. ended in *-inde* (*-ende*, *-ande*), and many verbal nouns ended in *-ung*. These endings were gradually changed into the affix *-ing*, which represented both.

8. The *-ed* of past participles is generally sounded ; as *percëa, entunëd, pinchëd* (Prol. ll. 2, 123, 151).

9. The past tense of weak verbs ends in *-dë* or *-të* ; as *wentë, coudë, woldë, bleddë, feddë, haddë* (Prol. ll. 78, 94, 144, 145, 146, 163).

A fuller form of the suffix is *-ede* ; shortened occasionally to *-de* or to *-ed* ; as *lovede = lov'de* (Prol. l. 97) ; whilst in l. 133 of Prologue we have *wyped*. In Troilus and Criseyde we often find *shrightë* and *sightë* written for *shrikedë* and *sighedë*.

10. Final *-en* is for the most part a distinct syllable in—

(*a*) The gerund or the infinitive mood ; as *to sekën, to wendën, yevën, makën* (Prol. ll. 13, 21, 487, 775).

(*b*) Past participles of strong verbs ; as *holpen, spoken* (Prol. ll. 18, 31).

(*c*) Present and past tenses plural of verbs ; as *makën, slepën, longën, werën* (Prol. ll. 9, 10, 12, 29) ; *bisekën, makën, lostën* (Knightes Tale, ll. 60, 77, 78).

(*d*) Adverbs, prepositions, or conjunctions (originally ending in *-on* or *-an*) ; as *withoutën, sithën* (Prol. 461, 538 ; Kn. Ta. 663).

11. Final *-e*. As the manuscripts of the Canterbury Tales are not always grammatically correct, an attention to the final *e* is of great importance. The following remarks will enable the reader to understand when and why it is employed.

a. In nouns and adjectives (of A. S. origin) the final *e* represents one of the final vowels *a, u, e* ; as *asse, bane, cuppe* = A. S. *assa, bana, cuppa* ; *herte, mere* = A. S. *heorte, mere* ; *bale, care, wode* = A. S. *bealu, caru, wudu* ; *dere, drye* = A. S. *déore, dr*ý*ge*, &c.

b. The final *e* (unaccented) in words of French origin is sounded as in French verse (but it is also frequently silent) ; as—

'Who springeth up for *Ioyë* but Arcite.'
(Knightes Tale, l. 1013.)

'Ne wette hir fingres in hir *saucë* depe.' (Prol. l. 129.)

c. Final *-e* is a remnant of various grammatical inflexions :—

(1) It is a sign of the dative case in nouns; as *roote*, *reste* (Prol. ll. 2, 30).

f is often changed into *v* (written *u* in the MSS.) before *e*, as nom. *wyf*, *lyf*; dat. *wyve*, *lyve* (Kn. Ta. 1002).

bedde, *brigge* (bridge), &c., are the datives of *bed*, *brig*, &c.

(2) In adjectives it marks—

(*a*) The definite form of the adjective; as 'the *yongë* sonne' (Prol. l. 7).

(*b*) The plural of adjectives; as '*smalë* fowles' (Prol. l. 9).

(*c*) The vocative case of adjectives; as 'O *strongë* god' (Knightes Tale, l. 1515).

(3) In verbs the final *-e* is a sign—

(*a*) Of the infinitive mood; as, *rydë*, *wrytë* (Prol. ll. 27, 96).

(*b*) Of the gerundial infinitive. See Infinitive Mood, p. xxxix. See Kn. Ta. 177.

(*c*) Of the past participles of strong verbs; as *yronnë*, *yfallë* (Prol. ll. 8, 25); *dronkë*, *knowë* (Knightes Tale, ll. 404, 406, 1442).

(*d*) Of the past tense (attached to *-ed*, *-d*, or *-t*). See p. xlv, sect. 9.

(*e*) Of the subjunctive and optative moods. See Prol. ll. 131, 770.

(*f*) Of the imperative mood 3rd person (properly the 3rd person of the subjunctive mood). See Subjunctive Mood, p. xxxix, sect. 2.

(4) In adverbs the *e* is very common :—

(*a*) It represents an older vowel-ending; as, *sonë* (soon), *twyë*, *thryë* (A. S. *sóna*, *twíwa*, *thríwa*).

(*b*) It distinguishes adverbs from adjectives; as *fairë, rightë*=fairly, rightly (Prol. 94).

(*c*) It represents an *-en*; as *aboutë, abovë* = E. E. *abouten, aboven* = A. S. *abútan, abúfan.*

(*d*) *-e-* is a distinct syllable in adverbs ending in *-ëly*; as *lustëly, nedëly, semëly, trewëly* (Prol. 136).

On the other hand, the final *e* is often silent—

1. In the personal pronouns; as *oure, youre, hire, here.*
2. In many words of more than one syllable, and in words of Romance origin. Cf. p. xlv, § 6.

It is elided—

1. Before a word commencing with a vowel:

'For I mot wep*e* and weylë whyl I live.' (Knightes Tale, l. 437.)

'And in the grov*e* at tym*e* and plac*e* yset.' (Ib. l. 777.)

2. Often before some few words beginning with *h*; as *he, his, him, hem, hire, hath, hadde, have, how, her, heer:*

'Wel coud*e* he dress*e* his takel yemanly.' (Prol. l. 106.)

'Then wold*e* he wep*e*, he mightë nat be stent.' (Knightes Tale, l. 510.)

'That in that grov*e* he wold*e* him hyd*e* al day.' (Ib. l. 623.)

In all other cases *h* is regarded as a consonant; as 'to fernë halwes' (Prol. l. 14); 'of smalë houndes' (Ibid. l. 146); 'the fairë hardy queen' (Knightes Tale, l. 24).

The following metrical analysis of the opening lines of the Prologue will enable the reader to apply the rules already given. The mark ˘ represents an unaccented, and ¯ an accented syllable; the italic *e* represents that *e* is elided.

'Whăn thāt | Ăprīl | lĕ wīth | hĭs shōu | rĕs soōtĕ
Thĕ drōght*e* | ŏf Mārch*e* | hăth pēr | cĕd tō | thĕ roōtĕ,
Ănd bā | thĕd ēv*e* | rў vēyn*e* | ĭn swīch | lĭcoūr,
Ŏf whīch | vĕrtū | ĕngēn | drĕd īs | thĕ flōur;
Whăn Zē | phĭrūs | ĕek wīth | hĭs swē | tĕ breēth
Ĭnspī | rĕd hāth | ĭn ēv*e* | rў hōlt | ănd heēth
Thĕ tēn | drĕ crōp | pĕs, ānd | thĕ yōn | gĕ sōnnĕ
Hăth īn | thĕ Rām | hĭs hal | fĕ cōurs | ў-rōnnĕ,

Ănd smā | lĕ fōw | lĕs mā | kĕn mē | lŏdȳë,
Thăt slē | pĕn āl | thĕ nīght | wĭth ō | pĕn ȳë,
Sŏ prī | kĕth hēm | nătūre | ĭn hīr | cŏrāgĕs :—
Thăn lōn | gĕn fōlk | tŏ gōon | ŏn pīl | grĭmāgĕs,
Ănd pāl | mĕrs fōr | tŏ sē | kĕn strāun | gĕ strōndĕs,
Tŏ fēr | nĕ hāl | wĕs, coūthe | ĭn sōn | drȳ lōndĕs ;
Ănd spē | ciăllȳ, | frŏm ēve | rȳ shī | rĕs ēndĕ
Ŏf Eñ | gĕlōnd, | tŏ Cāunt | tĕrbūrȳ | thĕy wēndĕ,
Thĕ hō | lȳ blīs | fúl mār | tĭr fōr | tŏ sēkĕ,
Thăt hēm | hăth hōlp | ĕn whān | thăt thēy | wĕre sēkĕ.'

1. The final *e* in *Aprille*, *melodye*, is sounded ; but is elided in *Marche*, *veyne*, *nature* ; because in these cases it is followed by a word commencing with a vowel or with the letter *h*.

2. The final *e* in *soote*, *smale*, *straunge*, *ferne*, *seke* (l. 18), is sounded, as the sign of the plural number.

3. The final *e* in *roote* is sounded, as the sign of the dative case.

4. The final *e* in *swete*, *yonge*, *halfe*, is sounded, as the sign of the definitive form of the adjective.

5. The final *e* in *sonne*, *y-e*, *ende*, is sounded, and represents an older A. S. vowel-ending (A. S. *sunne*, *éage*, *ende*).

6. The final *e* in *yronne* is sounded, as the sign of the past participle, *yronne* representing the older *yronnen* (A.S. *gerunnen*).

7. The final *e* in *to seke* is sounded, as the sign of the gerund representing the fuller form *to sekene* (A. S. *tó sécanne*).

8. The final *en* in *holpen* is sounded, as being the sign of the p.p. of a strong verb.

9. The final *en* is sounded in *maken*, *slepen*, *longen*, as the sign of the present plural indicative.

10. The final *en* is sounded in *to seken*, as the sign of the gerund ; see above.

11. The final *es* in *shoures*, *croppes*, *fowles*, *strondes*, *halwes*, *londes*, is sounded, as the inflexion of the plural number.

12. The final *es* is sounded in *shires*, as the inflexion of the genitive case.

13. *Licour*, *vertu*, *nature*, and *corages*, are accented on the second syllable, as in Old French.

I gladly take the present opportunity of thanking my kind friends the Rev. W. W. Skeat and Mr. Furnivall for many valuable notes and suggestions.

R. M.

King's College, London,
September, 1872.

POSTSCRIPT TO THE REVISED EDITION OF 1888.

(By the Rev. Professor Skeat.)

The text of former editions of this selection from the Canterbury Tales was at first taken from the well-known MS. Harl. 7334 (in the British Museum), which, however, is by no means free from clerical errors. It was afterwards revised throughout by a careful collation with the Ellesmere, Hengwrt, and Corpus MSS. printed in Dr. Furnivall's Six-Text edition of Chaucer's Canterbury Tales [h]. The Cambridge, Lansdowne, and Petworth MSS. in the same edition were also consulted in cases of difficulty, but did not prove of much service in correcting the blunders of the Harleian MS.

The present text, as revised in 1888, is entirely new, having been reprinted throughout. The differences thus introduced, though extremely numerous, are almost all of a minute character, and may not appear, at first sight, of any particular value or importance. They are, in fact, due to taking the Ellesmere MS. as the basis of the text, instead of the Harleian MS. This produces very little change in the wording, but the result is more satisfactory from a phonetic point of view, as the spelling in the Ellesmere MS. is remarkable for clearness and intelligibility, and is fairly uniform in character. There is also a great ad-

[h] This work, which is itself a great tribute to the memory of Chaucer, should be in the hands of every Chaucerian scholar.

vantage in conforming the spelling in the present selection to that in the other two books of selections published in the same series[1]; for in both of these books the Ellesmere MS. was taken as the chief authority for the text.

A few modifications have been made in the spelling in order to render the text more exactly phonetic. Of these, one is a more regular use of *i* and *y*, symbols which are needlessly confused in the MS. The short vowel is here usually printed as *i*, as in the words *his*, *swich*, *is*, *Zephirus*, &c.; whilst the long vowel is usually denoted by *y*, as *melodye*, *nyne*, *ryde*, *wyde*. This distinction is frequently made in the MS., and occurs in all the words here cited. The MS. is also followed in words like *inspired*, *shires*, where there can hardly be any mistake; the modern sound is here a sure guide to the length of the vowel, though we now substitute the sound of the *ei* in *height* for the Chaucerian *i* (as in Mod. E. *machine*). It must suffice to say that the text is now much more exactly phonetic than before, whilst at the same time the readings of the Ellesmere MS. are usually better than those of any other MS. The student who wishes to understand the *pronunciation* of Chaucer's English, which is a very important matter, is referred to the clear and full account of it by Mr. Ellis, as printed in the Preface to The Tale of the Man of Lawe, pp. ix–xix, where the spelling of the MS. is fully explained.

In the present edition, the opportunity has also been taken of giving all the variations from the Ellesmere MS. that are of any importance in the form of footnotes at the bottom of every page. The abbreviations here used are the same as in the other selections from Chaucer, and are there explained. Briefly, the symbols, E., Hn., Cm., Cp., Pt., Ln., Hl., denote respectively the Ellesmere MS., the Hengwrt MS., the Cambridge MS. (marked Gg. 4. 27 in the Cambridge University Library), the MS. in Corpus Christi College, Oxford, the Petworth MS. (belonging to Lord Leconfield), the Lansdowne MS. 851 (in the British

[1] See 'The Prioresses Tale,' &c.; and 'The Tale of the Man of Lawe,' &c.; edited by the Rev. W. W. Skeat.

Museum), and the Harleian MS. 7334 (in the same). The text follows E., except where notice is given to the contrary.

The numbering of the lines in the Six-Text edition is noted throughout. In the Prologue, there is no variation. In the Knightes Tale, l. 2 corresponds to l. 860 of Group A in that edition, which is denoted by printing (860) within marks of parenthesis; and so on. In the Nonne Preestes Tale, l. 1 corresponds to l. 4011 of Group B in that edition, denoted by printing (4011); and so on. In the Index of Proper Names, the references are given to the Six-Text edition *only*; but can easily be found by help of the numbers within marks of parenthesis.

The Introduction to The Prioresses Tale, &c., contains, amongst other things; (1) the method of grouping the Tales, according to the right dates; (2) remarks on Chaucer's varieties of rhythm; (3) further remarks on grammatical forms; (4) further remarks on metre and versification; (5) an analysis of the metre of the Squire's Tale; (6) hints as to books useful for understanding Chaucer; (7) a list of Chaucer's works, with notes on some that have been falsely attributed to him; and (8) a discussion of the Romaunt of the Rose. Some of this information is almost indispensable, but is too full of detail to be here repeated.

The Introduction to the Man of Lawes Tale, &c., contains the account, by Mr. Ellis, of the pronunciation of Chaucer's English, as already stated.

The Introduction to the Clarendon Press Edition of Chaucer's Minor Poems discusses the genuineness of the numerous pieces at various times attributed to Chaucer, and gives some account of the editions of the poet's works. Some of the remarks upon the poems of 'Anelida and Arcite' and 'The Parlement of Foules' are so important for the right understanding of the *Knightes Tale* that the substance of them is here repeated.

It appears, from internal evidence, that 'Anelida and Arcite' was written *before* the Knightes Tale, and was never finished. It is probable that Chaucer actually wrote an earlier draught of the Knightes Tale, with the title of *Palamon and Arcite*, which

he afterwards partially rejected; for he mentions 'The Love of Palamon and Arcite' in the Prologue to the Legend of Good Women as if it were an independent work. We must suppose that Chaucer originally translated the *Teseide* of Boccaccio rather closely, substituting a seven-line stanza for the *ottava rima* of the Italian poet; this formed the original 'Palamon and Arcite,' a poem which was perhaps never finished. Not wishing, however, to abandon it altogether, Chaucer probably used some of the lines over again in 'Anelida,' and introduced others into the Parlement of Foules and elsewhere. At a later period, he rewrote the whole story in rimed pairs of five-accent lines, which is now known to us as The Knightes Tale. Whatever the right explanation may be, we are at any rate certain that the *Teseide* is the source of (1) sixteen stanzas in the Parlement of Foules[k]; (2) of part of the first ten stanzas of Anelida and Arcite[l]; (3) of three stanzas near the end of Troilus and Creseida[m]; (4) of the original Palamon and Arcite; (5) of the Knightes Tale.

For further information, see Ten Brink, *Chaucer-Studien*, Münster, 1870; and Essays on Chaucer, published by the Chaucer Society. It must be added that Professor Ten Brink has written another valuable work on Chaucer, entitled *Chaucers Sprache und Verskunst*, Leipzig, 1884; from which much may be learnt.

With regard to the *Nonne Preestes Tale*, it has already been remarked (at p. xxviii) that the germ of it is to be found in a short fable by Marie de France, afterwards amplified in the old French Roman du Renart. The fable by Marie de France consists of 38 short lines, and is printed in Dr. Furnivall's *Originals and Analogues* (Chaucer Society), p. 116, from MS. Harl. 978, leaf 56 (formerly 76). The corresponding portion of Le Roman du Rénart, as edited by Méon in 1826, vol. i. p. 49, is also printed in the same, p. 117; it comprises 454 lines (ll. 1267–1720). Professor Ten Brink shews that Marie's fable closely

[k] Ll. 183–294; from the *Teseide*, bk. vii. st. 51–66.

[l] From the *Teseide*, bk. i. st. 1–3; bk. ii. st. 10–12.

[m] Viz. st. 7, 8, 9 from the *end* of bk. v.; translated from the *Teseide*, xi. 1–3. Boccaccio here follows Lucan's *Pharsalia*, bk. ix.

resembles one found in a Latin collection of Æsopian fables in a MS. at Göttingen, which he quotes in full (id. p. 114), and refers us for it to Oesterley, *Romulus*, Berlin, 1870, p. 108.

A translation of Marie's fable, by myself, was printed in *The Academy*, July 23, 1887 (p. 56); and is here reprinted for the purpose of comparison with Chaucer's story.

THE COCK AND THE FOX.

A Cock our story tells of, who
High on a dunghill stood and crew.
A Fox, attracted, straight drew nigh,
And spake soft words of flattery.
'Dear Sir!' said he, 'your look's divine;
I never saw a bird so fine!
I never heard a voice so clear
Except your father's—ah! poor dear!
His voice rang clearly, loudly—but
Most clearly, when his eyes were shut!'
'The same with me!' the Cock replies,
And flaps his wings, and shuts his eyes.
Each note rings clearer than the last—
The Fox starts up, and holds him fast;
Towards the wood he hies apace.
But as he crossed an open space.
The shepherds spy him; off they fly;
The dogs give chase with hue and cry.
The Fox still holds the Cock, though fear
Suggests his case is growing queer.—
'Tush!' cries the Cock, 'cry out, to grieve 'em,
"The cock is mine! I'll never leave him!"'
The Fox attempts, in scorn. to shout,
And opes his mouth; the Cock slips out,
And, in a trice, has gained a tree.
Too late the Fox begins to see
How well the Cock his game has play'd;
For once his tricks have been repaid.
In angry language, uncontrolled.
He 'gins to curse the mouth that 's bold
To speak, when it should silent be.
'Well,' says the Cock, 'the same with me;
I curse the eyes that go to sleep
Just when they ought sharp watch to keep
Lest evil to their lord befall.'
Thus fools contrariously do all:
They chatter when they should be dumb,
And, when they *ought* to speak, are mum.

The Notes have been carefully revised throughout, and the opportunity has been taken of verifying all the references, wherever practicable. Besides this, a considerable number of new Notes have been added (from my own stores), so that the additions amount to about a third of the whole.

The Glossarial Index has also been revised, because the numerous slight alterations in the spelling of the text rendered this absolutely necessary. For this purpose, every reference has been verified, and a few misprints in the numbers corrected. The etymologies have, in some cases, been reconsidered and altered.

The List of Proper Names, following the Glossarial Index, is a new addition. See p. lii.

We hope that the present reprint will be of increased service to all students and readers.

CAMBRIDGE,
July 9, 1888.

TABLE OF HISTORICAL EVENTS.

AT HOME.	A.D.	ABROAD.	A.D.
Edward III crowned . .	1327		
Death of Robert Bruce and accession of David II .	1328	Philip VI (Valois) King of France	1328
		Germany under Papal interdict	1330
		Order of Teutonic Knights settled in Prussia . .	1331
Edward Baliol crowned at Scone	1332		
Battle of Halidon Hill .	1333		
		Benedict XII . . .	1334
Freedom of trading guaranteed by the Legislature to foreign merchants . .	1335		
Exports of Wool prohibited; Foreign cloth-makers allowed to settle in England	1337	Sir John Froissart born .	1337
		Simon Boccanegra (first Doge of Genoa) . .	1339
? *Birth of Chaucer* . .	1340		
One weight and measure established for the whole kingdom (14 Edward III, c. 12)	,,		
Defeat of the French off Sluys	,,		
The Ayenbite of Inwyt, by Dan Michel of Northgate, Kent . . .	,,		
? Death of Robert of Brunne	,,		
		Petrarch crowned at Rome on Easter Day . .	1341
		Brittany the seat of civil war	,,

AT HOME.	A.D.	ABROAD.	A.D.
		Clement VI	1342
		Boccaccio crowned in the Capitol by Robert the Good	,,
		Settlement of Turks in Europe	1343
		Jacob van Arteveldt (Edward the Third's partisan in Flanders) killed	1345
Battle of Neville's Cross	1346		
Battle of Creçy	,,		
		Charles IV of Germany	1347
		The Plague of Florence	1348–9
Death of Richard Rolle of Hampole, author of *The Pricke of Conscience*	1349	The Black Death	1349
The First Great Pestilence	,,		
Order of the Garter instituted	,,		
		John II King of France	1350
Papal Provisions forbidden	1351		
Poems on the Wars of Edward III, by Lawrence Minot	1352	Innocent VI	1352
Polychronicon, by Ralph Higden	,,		
Sir John Mandeville	1354	Death of Rienzi	1354
The Scots surprise Berwick	1355		
Battle of Poictiers	1356		
Last Age of the Church (*not* by Wycliffe)	,,		
Chaucer probably a Page to Prince Lionel's wife	1357		
		La Jacquerie in France	1358
		Charles the Bad claims the crown of France	1359
Edward III invades France	1359		
Chaucer commences his military career; is taken prisoner by the French	,,		
		Peace between the English and French at Bretigny	1360

AT HOME.	A.D.	ABROAD.	A.D.
The Second Great Pestilence	1361		
Chaucer probably in Edward III's service.	,,		
Law pleadings, &c. in English (36 Edward III, c. 15)	1362	Urban V	1362
The Vision of Piers Plowman (A-text), by Langland	,,	War between Florence and Pisa; English auxiliaries employed by the Pisans	,,
Diet and apparel of each class of the community regulated by Statute	1363		
		Charles V of France	1364
Chaucer receives an annual pension of 20 marks	1367		
Chaucer's Compleynte to Pite (his love has rejected him)	?1367–8		
The Third Great Pestilence	1369		
Chaucer's Deth of Blaunche the Duchesse	1369		
		War re-commenced between France and England	1370
		Gregory XI	,,
Robert II (the first of the Stuart family in Scotland)	1371		
Chaucer employed on a mission to Pisa and Genoa	1372		
Death of Sir John Mandeville	,,		
Chaucer's Lyfe of St. Cecile	1373		
A pension of a pitcher of wine daily granted to Chaucer	1374	Truce between England and France	1374
Chaucer appointed Comptroller of the Customs and Subsidy of Wools, &c.	,,	Death of Petrarch	,,
?Chaucer's Compleynt of Mars	,,		
The Bruce, by Barbour	1375	Death of Boccaccio	1375
Death of Edward the Black Prince	1376		

AT HOME.	A.D.	ABROAD.	A.D.
Chaucer sent on a mission to France (Stowe, *Annals*).	1377	Gregory XI returns to Rome	1377
? *Chaucer's Boece* . .	,,		
Death of Edward III, and accession of Richard II .	,,		
The Vision of Piers Plowman (B-text) . . .	,,		
Wycliffe condemned by papal bull . . .	1378	Clement VII . . .	1378
Bible translated into English by Wycliffe . *about*	1380	Charles VI of France .	1380
(The work must have begun earlier, as it is alluded to in the B-text of *Piers Plowman*.)			
Poll-tax of 12 pence levied upon all persons above fifteen years of age .	,,		
Wat Tyler's Rebellion .	1381		
Chaucer is appointed Comptroller of the Petty Customs	1382		
? *Chaucer's Troilus* . .	,,		
Death of Wycliffe . .	1384		
? *Chaucer's Hous of Fame* .	,,		
? *Chaucer's Legende of Good Women*	1385	John I of Portugal . .	1385
Chaucer dismissed from his offices of Comptroller of Wool and Petty Customs	1386		
? *Chaucer's Truth* . .	,,		
The Polychronicon translated into English by John Trevisa . . .	1387	Conversion of the Lithuanians	1387
Chaucer writes some of his Canterbury Tales . .	,,		
Chaucer's wife dies . .	,,		
Chaucer is appointed Clerk of the King's Works at Westminster . . .	1389	Victory of the Swiss over the Austrians at Näfels .	1389

AT HOME.	A.D.	ABROAD.	A.D.
		Ottoman victory over Christians at Kossova . .	1389
		Boniface IX . . .	,,
Chaucer has scaffolds put up in Smithfield for seeing the jousts there .	1390	Restoration of the Greek Language in Italy by Manuel Chrysolaras .	1390
Chaucer is appointed clerk of the works at Windsor.	,,		
Chaucer robbed of 20l. of the King's money . .	,,		
Robert III of Scotland .	,,		
Chaucer appointed joint Forester of North Petherton, Somerset* .	1390–1		
Chaucer's Astrolabe . .	1391		
Gower's *Confessio Amantis*	1393		
A pension of £20 a-year for life granted to Chaucer .	1394		
Persecution of Lollards .	1395		
Death of Barbour . .	,,	Benedict XIII . . .	1394
Some of *Chaucer's Minor Poems* . . .	1392–8		
Chaucer appointed sole Forester of North Petherton, Somerset* .	1397–8	Battle of Nicopolis . .	1396
Chaucer sued for £14 .	,,	Union of Calmar . .	1397
A grant of a tun of wine a-year made to Chaucer .	1398		
Henry IV becomes King .	1399		
Chaucer sends his Purse Poem to Henry IV .	,,		
Chaucer's Pension doubled .	,,		
Death of John of Gaunt .	,,		
Poem on '*Richard the Redeles* (probably by Langland)	,,		
Death of Chaucer . .	1400		

* See p. xiv. *Chaucer as Forester of North Petherton Park, Co. Somerset.* The Earls of March were Foresters of North Petherton under the King, and appointed substitutionary foresters. Among the appointments are these:

'10 Ric. II (June 1386–7). Richard Brittle, by the appointment of the Earl of March.

'14 Ric. II (June 1390–1). Richard Brittle and Gefferey Chaucer, by the appointment of the Earl of March (Roger, who died July 20, 1398).

'21 Ric. II (June 1397–8). Gefferey Chaucer, by Alianor, Countess of March.' Collinson, *Hist. and Antiq. of the Co. of Somerset*, iii. 62.

I take Chaucer's first appointment to be a joint one with Brittle, and suppose that this continued till Chaucer was made sole Forester by Lady March, probably while her husband was lying on his death-bed. Mr. Floyd, however, who found the entries, and Mr. Walford D. Selby, who wrote on them in the *Athenæum*, Nov. 20, 1886, and *Life Records of Chaucer*, ii. p. 117 (Chaucer Soc. 1886), both better authorities than I, hold that as a joint appointment is most unusual, R. Brittle was Forester until 14 Ric. II; that in that year, that is, between June 22, 1390, and June 21, 1391, Chaucer succeeded him, and remained Forester till his own death in 1400. Earl Roger died July 20, 1398, and soon after, his widow appointed Chaucer, that is, continued him in his office. Collinson should therefore read 22 Ric. II (June 1398–9), not 21. I doubt.—F. J. F.

CHAUCER.

THE PROLOGUE.

(Group A, ll. 1–858 in the Six-text edition.)

Whan that Aprille with his[1] shoures soote
The droghte of Marche hath perced to the roote,
And bathed every veyne in swich licour,
Of which vertu engendred is the flour;
Whan Zephirus eek with his swete breeth
Inspired hath in every holt and heeth
The tendre croppes, and the yonge sonne
Hath in the Ram his halfe[2] cours y-ronne,
And smale fowles[3] maken melodye,
That slepen al the night with open yë[4],
(So priketh hem nature in hir corages):
Than[5] longen folk to goon on pilgrimages[6],
And palmers[7] for to seken straunge strondes,
To ferne halwes, couthe in sondry londes;
And specially, from every shires ende
Of Engelond, to Caunterbury[8] they wende,

[1] E. hise; *rest* his.
[2] Hl. halfe; *rest* half.
[3] Pt. Ln. foules; E. Hn. foweles.
[4] Hl. yhe; Hn. Iye; E. eye.
[5] Pt. Ln. Than; E. Thanne.
[6] E. pilg*ri*mage (*by mistake*).
[7] Pt. palmers; E. Palmeres.
[8] Hn. Caunter-; E. Cauntur-.

The holy blisful martir for to seke,
That hem hath holpen, whan that they were seke[1].
Bifel[2] that, in that sesoun[3] on a day,
In Southwerk at the Tabard as I lay
Redy to wenden on my pilgrimage
To Caunterbury with ful devout corage,
At night was[4] come in-to that hostelrye
Wel nyne and twenty in a compaignye,
Of sondry folk, by aventure y-falle
In felawshipe[5], and pilgrims[6] were they alle,
That toward Caunterbury wolden ryde;
The chambres and the stables weren wyde,
And wel we weren esed atte beste.
And shortly, whan the sonne was to reste,
So hadde I spoken with hem everichon,
That I was of hir felawshipe[5] anon,
And made forward erly for to ryse,
To take our[7] wey, ther as I yow devyse.
But natheles[8], whyl I have tyme and space,
Er that I ferther in this tale pace,
Me thinketh it acordaunt to resoun,
To telle yow al the condicioun
Of ech of hem, so as it semed me,
And whiche they weren[9], and of what degree;
And eek in what array that they were inne:
And at a knight than wol I first biginne.
A KNIGHT ther was, and that a worthy man,
That fro the tyme that he first bigan
To ryden out, he loved chivalrye,
Trouthe and honour, fredom and curteisye.

[1] E. seeke. [2] Hn. Bifel; E. Bifil. [3] E. seson.
[4] E. were; *rest* was. [5] E. felaweshipe.
[6] Hl. pilgryms; E. pilgrimes. [7] E. oure. [8] E. nathelees.
[9] Hl. weren; *rest* were, weere.

Ful worthy was he in his lordes werre.
And therto hadde he riden (no man ferre)
As wel in cristendom as[1] hethenesse,
And evere honoured for his worthinesse.
At Alisaundre he was, whan it was wonne;
Ful ofte tyme he hadde the bord bigonne
Aboven alle naciouns[2] in Pruce.
In Lettow hadde he reysed and in Ruce,
No cristen man so ofte of his degree.
In Gernade at the sege[3] eek hadde he be
Of Algezir, and riden in Belmarye.
At Lyeys was he, and at Satalye,
Whan they were wonne; and in the Grete See
At many a noble aryve[4] hadde he be.
At mortal batailles hadde he been fiftene,
And foughten for our[5] feith at Tramissene
In listes thryes, and ay slayn his foo.
This ilke worthy knight hadde been also
Somtyme with the lord of Palatye,
Ageyn another hethen in Turkye:
And everemore[6] he hadde a sovereyn prys.
And though that he were[7] worthy, he was wys,
And of his port as meek as is a mayde.
He nevere yet no vileinye ne sayde
In al his lyf, un-to no maner wight.
He was a verray parfit gentil knight.
But for to tellen yow of his array,
His hors were[8] goode, but he was[9] nat gay.
Of fustian he wered a gipoun
Al bismotered with his habergeoun.

[1] Hn. as; *rest* as in. [2] E. nacions. [3] E. seege.
[4] Hl. ariue; Cm. aryue; E. Hn. armee; Cp. Ln. arme.
[5] E. oure. [6] E. -moore. [7] *So* E. Hn. Cm.; *rest* was.
[8] E. weren; Hl. Ln. was; *rest* were. [9] Hl. Hn. he ne was.

For he was late y-come from his viage,
And wente for to doon his pilgrimage.
With him ther was his sone, a yong SQUYER,
A lovyer, and a lusty bacheler,
With lokkes crulle, as they were leyd in presse.
Of twenty yeer of age he was, I gesse.
Of his stature he was of evene [1] lengthe,
And wonderly delivere, and greet of [2] strengthe.
And he hadde [3] been somtyme in chivachye,
In Flaundres, in Artoys, and Picardye,
And born him wel [4], as of so litel space,
In hope to stonden in his lady grace.
Embrouded was he, as it were a mede [5]
Al ful of fresshe floures, whyte and rede [5].
Singinge he was, or floytinge, al the day;
He was as fresh [6] as is the month [7] of May.
Short was his goune, with sleves longe and wyde.
Wel coude he sitte on hors, and faire ryde.
He coude songes make and wel endyte,
Iuste and eek daunce, and wel [4] purtreye and wryte.
So hote he lovede, that by nightertale
He sleep [8] namore [9] than doth [10] a nightingale.
Curteys he was, lowly [11], and servisable,
And carf biforn his fader at the table.
A YEMAN hadde he, and servaunts [12] namo
At that tyme, for him liste ryde so [13];
And he was clad in cote and hood of grene;
A sheef of pecok [14] arwes brighte [15] and kene

[1] Ln. euen; *rest* euene. [2] E. Hn. of greet; Cm. of gret; *rest* gret of.
[3] Ln. had. [4] E. weel. [5] E. meede, reede. [6] E. fressh.
[7] E. Hn. Monthe; Cp. month; Hl. Pt. Ln. moneth.
[8] Hl. Cp. sleep; *rest* slepte. [9] E. -moore. [10] E. dooth.
[11] Hl. lowly; E. lowely. [12] E. seruantz. [13] E. soo.
[14] Hl. Cp. Pt. Ln. pocok. [15] E. bright.

Under his belt he bar ful thriftily,
(Wel coude he dresse his takel yemanly:
His [1] arwes drouped noght with fetheres lowe),
And in his hand he bar [2] a mighty bowe.
A not-heed hadde he, with a broun visage.
Of wode-craft wel coude he al the usage.
Upon his arm he bar [2] a gay bracer,
And by his syde a swerd and a bokeler,
And on that other [3] syde a gay daggere,
Harneised wel, and sharp as point of spere;
A Cristofre [4] on his brest of silver shene [5].
An horn he bar, the bawdrik was of grene;
A forster was he, soothly, as I gesse.

Ther was also a Nonne, a PRIORESSE,
That of hir smyling was ful simple and coy;
Hir gretteste ooth was but by sëynt Loy;
And she was cleped madame Eglentyne.
Ful wel she song [6] the service divyne,
Entuned in hir nose ful semely;
And Frensh she spak ful faire and fetisly,
After the scole of Stratford atte Bowe,
For Frensh of Paris was to hir unknowe.
At mete wel y-taught was she with-alle;
She leet no morsel from hir lippes falle,
Ne wette hir fingres in hir sauce depe.
Wel coude she carie a morsel, and wel kepe,
That no drope ne fille up-on hir brest [7].
In curteisye was set ful moche [8] hir lest [9].
Hir over lippe wyped she so clene,

[1] E. Hise. [2] E. baar. [3] E. oother.
[4] Hn. Cristofre; E. Cristophere. [5] E. sheene. [6] E. soong.
[7] Cm. brest; E. Hn. brist.
[8] Pt. moche; Cm. meche; E. Hn. muchel.
[9] Hl. lest; E. Hn. Cm. list.

That in hir coppe was[1] no ferthing sene
Of grece, whan she dronken hadde hir draughte.
Ful semely after hir mete she raughte,
And sikerly she was of greet disport[2],
And ful plesaunt, and amiable of port,
And peyned hir to countrefete chere
Of court, and been[3] estatlich of manere,
And to ben holden digne of reverence.
But, for to speken of hir conscience,
She was so charitable and so pitous,
She wolde wepe, if that she sawe[4] a mous
Caught in a trappe, if it were deed or bledde.
Of smale houndes had[5] she, that she fedde
With rosted flesh, or milk and wastel breed.
But sore wep[6] she if oon[7] of hem were deed.
Or if men smoot it with a yerde smerte:
And al was conscience and tendre herte.
Ful semely[8] hir wimpel[9] pinched was:
Hir nose tretys; hir eyen greye as glas;
Hir mouth ful smal, and ther-to softe and reed;
But sikerly she hadde a fair forheed.
It was almost a spanne brood, I trowe;
For, hardily, she was nat undergrowe.
Ful fetis was hir cloke, as I was war.
Of smal coral aboute hir arm she bar
A peire of bedes, gauded al with grene;
And ther-on heng a broche of gold ful shene.
On which ther was first write a crowned A.
And after, *Amor vincit omnia.*

[1] Hl. was; *rest* ther was.
[2] E. Hn. desport; *rest* disport.
[3] E. to been; Hl. Hn. *omit* to.
[4] Hl. Hn. sawe; E. saugh.
[5] Pt. Ln. had; *rest* hadde.
[6] Ln. wepped; *rest* wepte; *read* weep.
[7] E. any; *rest* oon, on, one.
[8] E. semyly.
[9] E. wympul; Hn. wympel.

Another NONNE with hir hadde she,
That was hir chapeleyne, and PREESTES thre.
A MONK ther was, a fair for the maistrye,
An out-rydere, that lovede venerye;
A manly man, to been an abbot able.
Ful many a deyntee hors hadde he in stable:
And, whan he rood, men mighte his brydel here
Ginglen in a whistling[1] wynd as[2] clere,
And eek as loude as doth the chapel-belle.
Ther as this lord was keper of the celle,
The reule of seint Maure or of seint Beneit.
By-cause that it was old and som-del streit,
This ilke monk leet olde thinges pace,
And held[3] after the newe world the space.
He yaf nat of that text a pulled hen,
That seith, that hunters been[4] nat holy men;
Ne that a monk, whan he is cloisterlees[5],
Is likned til a fish that is waterlees;
This is to seyn, a monk out of his cloistre.
But thilke text held[3] he nat worth an oistre.
And I seyde his opinioun was good.
What sholde he studie, and make him-selven wood,
Upon a book in cloistre alwey to poure,
Or swinken with his handes, and laboure,
As Austin bit? How shal the world be served?
Lat Austin have his[6] swink to him reserved.
Therfor he was a pricasour aright;
Grehoundes he hadde, as swifte[7] as fowel in flight:
Of priking and of hunting for the hare

[1] Cp. whistlyng; E. whistlynge. [2] E. Cm. als; Hl. so; *rest* as.
[3] E. Hn. heeld; Cm. held. [4] Hn. been; E. beth.
[5] Hl. cloysterles; E. Hn. recchelees; Cp. Pt. Ln. recheles; Cm. rekeles Ten Brink *proposes* recetlees).
[6] E. his owene; *rest om.* owene. [7] Hl. swifte; *rest* swift.

Was al his lust, for no cost wolde he spare.
I seigh his sleves purfiled[1] at the hond
With grys, and that the fyneste of a lond;
And, for to festne his hood under his chin,
He hadde of gold y-wroght a[2] curious pin:
A love-knot[3] in the gretter ende ther was.
His heed was balled, that shoon as any glas,
And eek his face, as he[3] hadde been anoint.
He was a lord ful fat and in good point;
His eyen stepe, and rollinge in his heed,
That stemed as a forneys of a leed;
His botes souple, his hors in greet estat[4].
Now certeinly he was a fair prelat[4];
He was nat pale as a for-pyned goost.
A fat swan loved he best of any roost.
His palfrey was as broun as is a berye.

A FRERE ther was, a wantown[5] and a merye,
A limitour, a ful solempne man.
In alle the ordres foure is noon that can
So moche[6] of daliaunce and fair langage.
He hadde maad ful many a mariage
Of yonge wommen, at his owne[7] cost.
Un-to his ordre he was a noble post.
Ful[8] wel biloved and famulier was he
With frankeleyns over-al in his contree,
And eek[9] with worthy wommen of the toun:
For he had power of confessioun,
As seyde him-self, more than a curat,
For of his ordre he was licentiat.
Ful swetely herde he confessioun,

[1] Hl. Hn. purfiled; E. ypurfiled. [2] *All but* Hl. *ins.* ful.
[3] Cm. knot; *rest* knotte. [4] E. it; *rest* he. [5] E. estaat, prelaat.
[6] E. wantowne. [7] Hl. moche; E. muchel. [8] Hl. owne; E. owene.
[9] E. And; *rest* Ful. [10] Hl. Hn. eek; *rest omit.*

And plesaunt was his absolucioun;
He was an esy man to yeve penaunce
Ther as he wiste to han[1] a good pitaunce;
For unto a povre ordre for to yive
Is signe that a man is wel y-shrive.
For if he yaf, he dorste make avaunt,
He wiste that a man was repentaunt.
For many a man so hard[2] is of his herte,
He may nat wepe al-thogh him sore smerte.
Therfore, in stede of weping[3] and preyeres,
Men moot[4] yeve silver to the povre freres.
His tipet was ay farsed ful of knyves
And pinnes, for to yeven faire[5] wyves.
And certeinly he hadde a mery[6] note;
Wel coude he singe and pleyen on a rote.
Of yeddinges he bar[7] utterly[8] the prys.
His nekke whyt was as the flour-de-lys.
Ther-to he strong was as a champioun.
He knew the tavernes wel in every[9] toun,
And everich hostiler and tappestere
Bet than a lazar or a beggestere;
For un-to swich a worthy man as he
Acorded nat, as by his facultee,
To have with seke[10] lazars aqueyntaunce.
It is nat honest[11], it may nat avaunce
For to delen with no swich poraille,
But al with riche and sellers of vitaille.
And over-al, ther as profit sholde aryse,
Curteys he was, and lowly[12] of servyse.

[1] Hl. Cm. han; E. haue.
[2] E. harde.
[3] E. wepynge.
[4] E. Hn. moote; *see note*.
[5] E. yonge; *rest* faire.
[6] Hl. mery; E. murye.
[7] E. baar.
[8] Pt. vttirly; Hl. utturly; E. Hn. outrely.
[9] E. al the; *rest* euery.
[10] E. Hn. Cm. sike; Pt. Ln. seke.
[11] Cm. honest; E. honeste.
[12] E. lowely.

Ther nas no man nowher so vertuous.
He was the beste beggere in his hous[1];
For thogh a widwe hadde noght a sho,
So plesaunt was his *In principio*,
Yet wolde he have a ferthing, er he wente.
His purchas was wel bettre than his rente.
And rage he coude as it were right a whelpe.
In love-dayes ther coude he mochel[2] helpe.
For ther he was nat lyk a cloisterer[3],
With a thredbare cope, as is a povre scoler,
But he was lyk a maister or a pope.
Of double worsted[4] was his semi-cope,
That rounded as a belle out of the presse.
Somwhat he lipsed, for his wantownesse,
To make his English swete up-on his tonge:
And in his harping, whan that he had[5] songe,
His eyen twinkled in his heed aright,
As doon the sterres in the frosty night.
This worthy limitour was cleped Huberd.

A MARCHANT was ther with a forked berd,
In mottelee[6], and hye on horse he sat,
Up-on his heed a Flaundrish bever[7] hat;
His botes clasped[8] faire and fetisly.
His[9] resons he spak ful solempnely,
Sowninge alway thencrees of his winning.
He wolde the see were kept for any thing
Bitwixe Middelburgh and Orewelle.
Wel coude he in eschaunge sheeldes selle.

[1] Hn. *alone inserts*—And yaf a certeyn ferme for the graunt Noon of his bretheren cam ther in his haunt.
[2] E. muchel; Hl. mochil. [3] Hl. Cm. cloysterer; E. Cloystrer.
[4] *All* worstede (*badly*. [5] Pt. Ln. had; *rest* hadde.
[6] Ln. motteley; Hl. motteleye; E. Hn. motlee. [7] E. beuere.
[8] Cp. Pt. clapsed; Hl. clapsud. [9] E. Hise.

This worthy man ful wel his wit bisette;
Ther wiste no wight that he was in dette,
So estatly[1] was he of his governaunce,
With his bargaynes, and with his chevisaunce.
For sothe he was a worthy man with-alle,
But sooth to seyn, I noot how men him calle.
A CLERK ther was of Oxenford also,
That un-to logik hadde longe y-go.
As[2] lene was his hors as is a rake,
And he nas nat right fat, I undertake:
But loked holwe, and ther-to soberly[3].
Ful thredbar[4] was his overest[5] courtepy;
For he had[6] geten him yet no benefice,
Ne was so worldly for to have office.
For him was levere have at his beddes heed
Twenty bokes, clad in blak or reed
Of Aristotle and his philosophye,
Than robes riche, or fithele, or gay sautrye.
But al be that he was a philosophre,
Yet hadde he but litel gold in cofre;
But al that he mighte of his frendes hente,
On bokes and on[7] lerninge he it spente,
And bisily gan for the soules preye
Of hem that yaf him wher-with to scoleye.
Of studie took he most cure and most hede.
Noght o word spak he more than was nede,
And that was seyd in forme and reverence,
And short and quik, and ful of hy sentence.
Sowninge in moral vertu was his speche,
And gladly wolde he lerne, and gladly teche.

[1] Cp. statly. [2] E. And; Hl. Al so; *rest* As. [3] E. sobrely.
[4] *All* -bare. [5] Hl. ouerest; E. Hn. Cm. ouereste.
[6] Cp. Ln. had; *rest* hadde. [7] E. Hl. his; *rest* on.

A Sergeant of the Lawe, war and wys,
That often hadde been at the parvys,
Ther was also, ful riche of excellence.
Discreet he was, and of greet reverence:
He semed swich, his wordes weren so wyse,
Iustice he was ful often in assyse,
By patente, and by pleyn commissioun;
For his science, and for his heigh renoun
Of fees and robes hadde he many oon.
So greet a purchasour was nowher noon.
Al was fee simple to him in effect,
His purchasing mighte nat been infect.
Nowher so bisy a man as he ther nas,
And yet he semed bisier than he was.
In termes hadde he caas and domes alle,
That from the tyme of king William were falle[1].
Therto he coude endyte, and make a thing,
Ther coude no wight pinche[2] at his wryting;
And every statut coude he pleyn by rote.
He rood but hoomly in a medlee cote
Girt with a ceint of silk, with barres smale;
Of his array telle I no lenger tale.
A Frankeleyn was in his compaignye;
Whyt was his berd[3], as is the[4] dayesye.
Of his complexioun he was sangwyn.
Wel loved he by the morwe a sop in wyn.
To liven in delyt was evere[5] his wone,
For he was Epicurus owne[6] sone,
That heeld opinioun that pleyn delyt
Was verraily[7] felicitee parfyt.

[1] E. yfalle; *rest* falle. [2] E. Hn. pynchen; *rest* pynche, pinche.
[3] E. heed; *rest* berd, berde. [4] E. a; *rest* the. [5] Hl. al.
[6] E. Hn. Cm. owene; *rest* owne.
[7] Hl. verraily; *rest* verray, verrey, uery.

An housholdere, and that a greet, was he;
Seynt Iulian he was[1] in his contree.
His breed, his ale, was alwey[2] after oon;
A bettre envyned man was nevere[3] noon.
With-oute bake mete was nevere his hous,
Of fish and flesh, and that so plentevous,
It snewed in his hous of mete and drinke,
Of alle deyntees that men coude thinke.
After the sondry sesons of the yeer,
So chaunged he his mete and his soper.
Ful many a fat partrich hadde he in mewe[4],
And many a breem and many a luce in stewe[4].
Wo was his cook, but-if his sauce were
Poynaunt and sharp, and redy al his gere.
His table dormant in his halle alway
Stood redy covered al the longe day.
At sessiouns ther was he lord and sire.
Ful ofte tyme he was knight of the shire.
An anlas[5] and a gipser al of silk
Heng[6] at his girdel, whyt as morne milk.
A shirreve hadde he been, and a[7] countour;
Was nowher such a worthy vavasour.

An HABERDASSHER and a CARPENTER,
A WEBBE, a DYERE[8], and a TAPICER,
And they were clothed alle in o liveree,
Of a solempne and[9] greet fraternitee.
Ful fresh and newe hir gere apyked was;
Hir knyves were y-chaped[10] noght with bras,

[1] E. was he; *rest* he was.
[2] Cm. Ln. alwey; Hl. alway; E. Hn. alweys. [3] Hl. Pt. nowher.
[4] E. Hn. muwe, stuwe.
[5] E. Hn. anlaas; Cp. Pt. Ln. anelas; Hl. Cm. anlas.
[6] E. Hn. heeng. [7] E. Hn. Cm. *om.* a. [8] Hl. deyer.
[9] *All but* Hl. *insert* a. [10] Hl. ichapud; Cm. chapid; *rest* chaped.

But al with silver wroght ful clene and weel,
Hir girdles and hir pouches everydeel.
Wel semed ech of hem a fair burgeys,
To sitten in a yeldhalle[1] on a deys.
Everich, for the wisdom that he can,
Was shaply for to been an alderman.
For catel hadde they ynogh and rente,
And eek hir wyves wolde it wel assente;
And elles certein were they to blame.
It is ful fair to been y-clept[2] *ma dame*,
And goon to vigilyës al bifore,
And have a mantel roialliche y-bore.

A Cook they hadde with hem for the nones,
To boille[3] chiknes with the mary-bones,
And poudre-marchant tart, and galingale.
Wel coude he knowe a draughte of London ale.
He coude roste, and sethe, and broille[4], and frye,
Maken mortreux, and wel bake a pye.
But greet harm was it, as it thoughte me,
That on his shine a mormal hadde he;
For blankmanger, that made he with the beste.

A Shipman was ther, woning fer by weste:
For aught I woot, he was of Dertemouthe.
He rood up-on a rouncy, as he couthe,
In a gowne of falding to the knee.
A daggere hanging on a laas hadde he
Aboute his nekke under his arm adoun.
The hote somer had maad his hewe al broun;
And, certeinly, he was a good felawe.

[1] E. yeldehalle.
[2] E. Hn. ycleped; Hl. clept; *rest* cleped, clepid.
[3] *All but* Hl. *insert* the.
[4] E. boille; Cm. boyle; *rest* broille, broile.

Ful many a draughte of wyn had he y-drawe[1]
From Burdeux-ward, whyl that the chapman sleep.
Of nyce conscience took he no keep.
If that he faught, and hadde the hyer hond,
By water he sente hem hoom to every lond.
But of his craft to rekene wel his tydes,
His stremes and his daungers him bisydes,
His herberwe and his mone, his lodemenage,
Ther nas noon swich from Hulle to Cartage.
Hardy he was, and wys to undertake;
With many a tempest hadde his berd been shake.
He knew wel[2] alle the havenes, as they were,
From Gootlond to the cape of Finistere,
And every cryke in Britayne and in Spayne;
His barge y-cleped was the Maudelayne.

With us ther was a Doctour of Phisyk,
In al this world ne was ther noon him lyk
To speke of phisik and of surgerye;
For he was grounded in astronomye.
He kepte his pacient a ful greet del[3]
In houres, by his magik naturel[4].
Wel coude he fortunen the ascendent
Of his[5] images for his pacient.
He knew the cause of everich maladye,
Were it of hoot or cold, or moiste, or drye,
And where[6] engendred, and of what humour;
He was a verrey parfit practisour.
The cause y-knowe, and of his harm the rote,
Anon he yaf the seke[7] man his bote.
Ful redy hadde he his[8] apothecaries,

[1] Cm. I-drawe; *rest* drawe. [2] Hl. *ins.* wel; *rest om.*
[3] Hl. wondurly wel; *rest* a ful greet deel. [4] E. Hn. natureel.
[5] E. Hn. hise; Cm. hese. [6] E. Cm. Hl. *ins.* they; Hn. *ins.* it.
[7] Cm. Ln. seke; *rest* sike. [8] E. hise.

To sende him drogges[1], and his letuaries,
For ech of hem made other for to winne;
Hir frendschipe nas nat newe to biginne.
Wel knew he the olde Esculapius,
And Deiscorides, and eek Rufus[2];
Old Ypocras, Haly, and Galien;
Serapion, Razis, and Avicen;
Averrois, Damascien, and Constantyn;
Bernard, and Gatesden, and Gilbertyn.
Of his diete mesurable was he,
For it was of no superfluitee,
But of greet norissing and digestible.
His studie was but litel on the Bible.
In sangwin and in pers he clad was al,
Lyned with taffata and with sendal;
And yet he was but esy of dispence;
He kepte that he wan in pestilence.
For gold in phisik is a cordial,
Therfor he lovede gold in special.

A good Wyf was ther of bisyde Bathe,
But she was som-del deef, and that was scathe.
Of cloth-making she hadde swiche an haunt,
She passed hem of Ypres and of Gaunt.
In al the parisshe wyf ne was ther noon
That to the offring bifore hir sholde goon;
And if ther dide, certeyn, so wrooth was she,
That she was[3] out of alle charitee.
Hir coverchiefs ful fyne were[4] of ground;
I dorste swere they weyeden ten pound
That on a Sonday were[4] upon hir heed.

[1] E. Hn. Cm. drogges; Cp. Pt. Ln. drugges; Hl. dragges.
[2] Hl. Pt. Rufus; Cm. Rufijs; Hn. Cp. Ln. Rusus; E. Risus.
[3] Hl. *inserts* thanne.
[4] E. weren.

Hir hosen weren of fyn scarlet reed,
Ful streite y-teyd, and shoos[1] ful moiste and newe.
Bold was hir face, and fair, and reed of hewe.
She was a worthy womman al hir lyve,
Housbondes at chirche-dore she hadde fyve,
Withouten other compaignye in youthe;
But therof nedeth nat to speke as nouthe.
And thryes hadde[2] she been at Ierusalem;
She hadde passed many a straunge streem;
At Rome she hadde been, and at Boloigne,
In Galice at seint Iame, and at Coloigne.
She coude moche[3] of wandring by the weye.
Gat-tothed was she, soothly for to seye.
Up-on an amblere esily she sat,
Y-wimpled wel, and on hir heed an hat
As brood as is a bokeler or a targe;
A foot-mantel aboute hir hipes large,
And on hir feet a paire of spores sharpe.
In felaweschip wel coude she laughe and carpe.
Of remedies of love she knew per-chaunce,
For she coude of that art[4] the olde daunce.

A good man was ther of religioun,
And was a povre PERSOUN of a toun;
But riche he was of holy thoght and werk.
He was also a lerned man, a clerk,
That Cristes gospel trewely wolde preche;
His parisshens devoutly wolde he teche.
Benigne he was, and wonder diligent,
And in adversitee ful pacient;
And swich he was y-preved[5] ofte sythes.

[1] Cp. Hl. schoos; E. shoes. [2] Ln. had.
[3] Hl. Pt. Cp. moche; E. Hn. muchel.
[4] Hl. For of that art sche knew.
[5] Hl. i-proued; E. Cp. Pt. preued.

Ful looth were him to cursen for his[1] tythes,
But rather wolde he yeven, out of doute,
Un-to his povre parisshens aboute
Of his offring, and eek of his substaunce.
He coude in litel thing han[2] suffisaunce.
Wyd was his parisshe, and houses fer a-sonder,
But he ne lafte nat, for reyn ne thonder,
In siknes[3] nor in meschief to visyte
The ferreste in his parisshe, moche[4] and lyte,
Up-on his feet, and in his hand a staf.
This noble ensample to his sheep he yaf,
That first[5] he wroghte, and afterward[6] he taughte;
Out of the gospel he tho wordes caughte;
And this figure he added eek ther-to,
That if gold ruste, what shal yren do?
For if a preest be foul, on whom we truste,
No wonder is a lewed man to ruste;
And shame it is, if[7] a preest take keep,
A [spotted] shepherde and a clene sheep.
Wel oghte a preest ensample for to yive[8],
By his clennesse, how that his sheep shold live.
He sette nat his benefice to hyre,
And leet his sheep encombred in the myre,
And ran to London, un-to sëynt[9] Poules,
To seken him a chaunterie[10] for soules,
Or with a bretherhed to been withholde;
But dwelte[11] at hoom, and kepte[12] wel his folde,
So that the wolf ne made it nat miscarie;

[1] E. hise.
[2] Hl. Cm. Pt. han; E. Hn. Cp. haue.
[3] E. siknesse.
[4] Hl. Cp. moche; E. Hn. muche.
[5] E. firste.
[6] E. *ins.* that *(by mistake)*.
[7] Hl. *alone ins.* that.
[8] Hl. ȝiue; E. yeue.
[9] Hl. Cp. seynte.
[10] Hl. chaunterie; E. chauntrie.
[11] E. dwelleth; *rest* dwelte.
[12] E. keepeth; Ln. keped; *rest* kepte.

He was a shepherde and no[1] mercenarie.
And though he holy were, and vertuous,
He was to sinful man nat[2] despitous,
Ne of his speche daungerous ne digne,
But in his teching discreet and benigne.
To drawen folk to heven by fairnesse
By good ensample, this was his bisynesse:
But it were any persone obstinat,
What so he were, of heigh or lowe[3] estat,
Him wolde he snibben sharply for the nones[4].
A bettre preest, I trowe that nowher non is.
He wayted[5] after no pompe and reverence,
Ne maked him a spyced conscience,
But Cristes lore, and his[6] apostles twelve,
He taughte, but first he folwed it him-selve.

With him ther was a PLOWMAN, was his brother,
That hadde y-lad of dong ful many a fother,
A trewe swinkere and a good was he,
Livinge in pees and parfit charitee.
God loved he best with al his hole herte
At alle tymes, thogh him[7] gamed or smerte,
And thanne his neighebour right as him-selve.
He wolde thresshe, and ther-to dyke and delve,
For Cristes sake, for[8] every povre wight,
Withouten hyre, if it lay in his might.
His tythes payed[9] he ful faire and wel,
Bothe of his propre[10] swink and his catel.
In a tabard he rood upon a mere.

[1] Hl. no; *rest* not a.
[2] Hl. to senful man nought; *rest* nat to sinful man.
[3] Hn. lowe; E. lough.
[4] E. nonys.
[5] E. waiteth; *rest* waited, wayted.
[6] E. hise.
[7] E. Pt. Ln. he; *rest* him.
[8] Hn. Hl. with.
[9] Cp. Pt. payed; Cm. Hl. payede; E. Hn. payde.
[10] Hl. owne.

Ther was also a Reve and a Millere,
A Somnour and a Pardoner also,
A Maunciple, and my-self; ther were namo.
The MILLER was a stout carl, for the nones,
Ful big he was of braun, and eek of bones;
That proved wel, for over-al ther he cam,
At wrastling he wolde have alwey the ram.
He was short-sholdred, brood, a thikke knarre,
Ther nas no dore that he nolde[1] heve of harre,
Or breke it, at a renning, with his heed.
His berd as any sowe or fox was reed,
And ther-to brood, as though it were a spade.
Up-on the cop right of his nose he hade
A werte, and ther-on stood a tuft[2] of heres[3],
Reed as the bristles[4] of a sowes eres[3];
His nose-thirles blake were and wyde.
A swerd and[5] bokeler bar he by his syde;
His mouth as greet[6] was as a greet forneys.
He was a Ianglere and a goliardeys,
And that was most of sinne and harlotryes.
Wel coude he stelen corn, and tollen thryes;
And yet he hadde a thombe of gold, pardee.
A whyt cote and a blew hood wered he.
A baggepype wel[7] coude he blowe and sowne,
And therwithal he broghte us out of towne.
A gentil MAUNCIPLE was ther of a temple,
Of which achatours mighte take exemple
For to be wyse in bying of vitaille.
For whether[8] that he payde, or took by taille,

[1] Cp. Hl. nolde; Hn. noolde; E. ne wolde.
[2] E. toft; Ln. tofte; *rest* tuft.
[3] E. herys, erys.
[4] Hn. bristles; E. brustles; Pt. brysteles: Hl. Cp. berstles.
[5] *All but* Cp. *ins.* a.
[6] Hl. wyde; *rest* greet, gret.
[7] Hl. *om.* wel.
[8] E. Hn. wheither.

Algate he wayted so in his achat[1],
That he was ay biforn and in good stat[2].
Now is nat that of God a ful fair grace,
That swich a lewed mannes wit shal pace
The wisdom of an heep of lerned men?
Of maistres hadde he mo than thryes ten,
That were[3] of lawe expert and curious;
Of which[4] ther were a doseyn[5] in that hous,
Worthy to been stiwardes of rente and lond
Of any lord that is in Engelond,
To make[6] him live by his propre good,
In honour dettelees, but[7] he were wood,
Or live as scarsly as him list desire;
And able for to helpen al a shire
In any cas[8] that mighte falle or happe;
And yit this maunciple sette hir aller cappe.

The Reve was a sclendre colerik man,
His berd was shave as ny as ever he can.
His heer was by his eres[9] round y-shorn.
His top was dokked[10] lyk a preest biforn.
Ful longe were his legges, and ful lene,
Y-lyk a staf, ther was no calf y-sene.
Wel coude he kepe a gerner and a binne;
Ther was noon auditour coude on[11] him winne.
Wel wiste he, by the droghte, and by the reyn,
The yeldyng of his seed, and of his greyn.
His lordes sheep, his neet, his dayerye,
His swyn, his hors, his stoor, and his pultrye,
Was hoolly in this reves governing,

[1] E. Achaat. [2] E. staat. [3] E. weren. [4] E. whiche.
[5] Cm. doseyn; E. duszeyne. [6] E. maken.
[7] Cm. but; Cp. Pt. but if that; *rest* but if. [8] E. Hn. cans.
[9] *All but* Hl. Ln. *ins.* ful. [10] E. doked. [11] E. of; *rest* on.

And by his covenaunt yaf the rekening,
Sin that his lord was twenty yeer of age;
Ther coude no man bringe him in arrerage.
Ther nas baillif, ne herde, ne [1] other hyne,
That he [2] ne [3] knew his sleighte and his covyne;
They were adrad of him, as of the deeth.
His woning was ful fair [4] up-on an heeth,
With grene treës shadwed [5] was his place.
He coude bettre than his lord purchace.
Ful riche he was astored prively,
His lord wel coude he plesen subtilly,
To yeve and lene him of his owne [6] good,
And have a thank, and [7] yet a cote [8], and hood.
In youthe he lerned hadde [9] a good mister [10];
He was a wel good wrighte, a carpenter.
This reve sat up-on a ful good stot,
That was al pomely grey, and highte Scot.
A long surcote of pers up-on he hade,
And by his syde he bar [11] a rusty blade.
Of Northfolk was this reve, of which I telle,
Bisyde a toun men clepen Baldeswelle.
Tukked he was, as is a frere, aboute,
And evere he rood the hindreste of our route.

A Somnour [12] was ther with us in that place,
That hadde a fyr-reed cherubinnes face,
For sawceflem he was, with eyen narwe.
[And quik] he was, and [chirped] as a sparwe,

[1] E. Hn. Cp. Pt. nor; *rest* ne. [2] Hl. they. [3] E. Cm. *om.* ne.
[4] Hl. fair; E. faire.
[5] E. Hn. shadwed; Hl. i-schadewed; Cm. I-schadewid; Cp. Pt. shadewed; Ln. schadowed.
[6] Hl. owne; E. owene. [7] E. *om.* and. [8] E. gowne; *rest* cote.
[9] *So* Hn. Hl.; E. *and rest* hadde lerned. [10] Cp. Hl. mester.
[11] E. baar. [12] Cp. Pt. Somnour; Hl. sompnour; E. Hn. Somonour.

With scalled[1] browes blake, and piled berd;
Of his visage children were aferd.
Ther nas quik-silver, litarge, ne brimstoon[2],
Boras, ceruce, ne oille of tartre noon,
Ne oynement that wolde clense and byte,
That him mighte helpen of his[3] whelkes whyte,
Ne of the knobbes sittinge on his chekes.
Wel loved he garleek, oynons, and eek lekes,
And for to drinken strong wyn, reed as blood.
Thanne wolde he speke, and crye as he were wood.
And whan that he wel dronken hadde the wyn,
Than wolde he speke no word but Latyn.
A fewe termes hadde he, two or thre,
That he had lerned out of som decree;
No wonder is, he herde it al the day;
And eek ye knowen wel, how that a Iay
Can clepen 'Watte,' as well as can the pope.
But who-so coude in other thing him grope,
Thanne hadde he spent al his philosophye;
Ay '*Questio quid iuris*' wolde he crye.
He was a gentil harlot and a kynde;
A bettre felawe sholde men noght fynde.
He wolde suffre for a quart of wyn
A good felawe to have his [wikked sin]
A twelf-month, and excuse him atte fulle:
And prively a finch eek coude he pulle.
And if he fond owher a good felawe,
He wolde techen him to have non awe,
In swich cas, of the erchedeknes[4] curs,
But-if a mannes soule were in his purs;
For in his purs he sholde y-punisshed be.

[1] E. Hn. Cm. scaled.
[2] Cp. Pt. bremston.
[3] E. the; *rest* his.
[4] Cp. erche-; E. erce-; Hl. arche-.

'Purs is the erchedeknes helle,' seyde he.
But wel I woot he lyed right in dede;
Of cursing oghte ech gulty man him[1] drede—
For curs wol slee right as assoilling saveth[2]—
And also war him of a *significavit*.
In daunger hadde he at his owne[3] gyse
The yonge girles of the diocyse,
And knew hir counseil, and was al hir reed.
A gerland hadde he set up-on his heed,
As greet as it were for an ale-stake;
A bokeler[4] hadde he maad him of a cake.
With him ther rood[5] a gentil PARDONER
Of Rouncivale, his frend and his compeer,
That streight was comen fro the court of Rome.
Ful loude he song[6], 'Com hider, love, to me.'
This somnour bar to him a stif burdoun,
Was nevere trompe of half so greet a soun.
This pardoner hadde heer as yelow as wex,
But smothe it heng[7], as doth a strike of flex;
By ounces henge his[8] lokkes that he hadde,
And ther-with he his[8] shuldres overspradde;
But thinne it lay, by colpons oon and oon;
But hood, for Iolitee, ne[9] wered he noon,
For it was trussed up in his walet.
Him thoughte, he rood al of the newe Iet;
Dischevele[10], save his cappe, he rood al bare.
Swiche glaringe eyen hadde he as an hare.
A vernicle hadde he sowed on[11] his cappe.
His walet lay[12] biforn him in his lappe,

[1] Cp. Ln. him; Hl. Pt. to; *rest om.* [2] Hl. saveth; E. sauith.
[3] Hl. owne; E. owene. [4] E. bokeleer.
[5] E. was; *rest* rood, rode. [6] E. soong. [7] E. heeng.
[8] E. hise. [9] Hl. ne; *rest omit.* [10] E. Dischеuelee.
[11] Hl. Cp. on; *rest* vp on. [12] Hl. lay; *which the rest omit.*

Bret-ful of pardoun come[1] from Rome al hoot.
A voys he hadde as smal as hath a[2] goot.
No berd hadde he, ne nevere sholde have,
As smothe it was as it were late y-shave[3]; 690
. . . . . .
But of his craft, fro Berwik into Ware,
Ne was ther swich another pardoner.
For in his male he hadde a pilwe-beer,
Which that, he seyde, was our[4] lady veyl: 695
He seyde, he hadde a gobet of the seyl
That sëynt Peter hadde, whan that he wente
Up-on the see, til Iesu Crist him hente.
He hadde a croys of latoun, ful of stones,
And in a glas he hadde pigges bones. 700
But with thise relikes, whan that he fond
A povre person dwelling up-on lond,
Up-on a day he gat him more moneye
Than that the person gat in monthes tweye.
And thus with feyned flaterye and Iapes, 705
He made the person and the peple his apes.
But trewely to tellen, atte laste,
He was in chirche a noble ecclesiaste.
Wel coude he rede a lessoun or a storie,
But alderbest he song an offertorie; 710
For wel he wiste, whan that song was songe,
He moste preche, and wel affyle his tonge,
To winne silver, as he ful[5] wel coude;
Therefore he song so meriely[6] and loude.
Now have I told you shortly[7], in a clause, 715

[1] Hl. Cm. come; *rest* comen. [2] Hl. eny (*for* hath a).
[3] Hn. yshaue; E. shaue. [4] *All* oure. [5] Hl. right.
[6] Cp. Pt. Ln. so meriely; E. Hn. Cm. the murierly.
[7] E. Hl. shortly; *rest* soothly.

Thestat[1], tharray, the nombre, and eek the cause
Why that assembled was this compaignye
In Southwerk, at[2] this gentil hostelrye,
That highte the Tabard, faste by the Belle.
But now is tyme to yow for to telle
How that we baren us that ilke night,
Whan we were in that hostelrye alight.
And after wol I telle of our viage,
And al the remenaunt of our[3] pilgrimage.
But first I pray yow of your[4] curteisye,
That ye narette[5] it nat my vileinye,
Thogh that I pleynly speke in this matere,
To telle yow hir wordes and hir chere;
Ne thogh I speke hir wordes proprely.
For this ye knowen al-so wel as I,
Who-so shal telle a tale after a man,
He moot reherce, as ny as evere he can,
Everich a word, if it be in his charge,
Al speke he never so rudeliche and[6] large;
Or elles he moot telle his tale untrewe,
Or feyne thing, or fynde wordes newe.
He may nat spare, al-thogh he were his brother;
He moot as wel seye o word as another.
Crist spak him-self ful brode in holy writ,
And wel ye woot, no vileinye is it.
Eek Plato seith, who-so that[7] can him rede,
The wordes mote be cosin to the dede.
Also I prey yow to foryeve it me,
Al have I nat set folk in hir degree
Here in this tale, as that they sholde stonde;

[1] Hl. Thestat; Hn. Thestaat; E. The staat; Cm. Cp. The estat.
[2] E. as; *rest* at.
[3] E. oure (*but* our *in* l. 723).
[4] E. youre; Hl. your.
[5] E. Hn. Cm. narette; Cp. Pt. Hl. ne rette.
[6] E. or; Hl. ne; *rest* and.
[7] *All but* Hl. *om.* that.

My wit is short, ye may wel understonde.
Greet chere[1] made our hoste us everichon,
And to the soper sette he us anon;
And served us with vitaille at the beste.
Strong was the wyn, and wel to drinke us leste.
A semely man our hoste[2] was with-alle
For to han[3] been a marshal in an halle;
A large man he was with eyen stepe,
A fairer burgeys was ther noon in Chepe:
Bold of his speche, and wys, and wel y-taught,
And of manhod him lakkede[4] right naught.
Eek therto he was right a mery man,
And after soper pleyen he bigan,
And spak of mirthe amonges othere thinges,
Whan that we hadde maad our rekeninges;
And seyde thus: 'Now[5], lordinges, trewely
Ye ben to me right welcome hertely:
For by my trouthe, if that I shal nat lye,
I ne saugh[6] this yeer so mery[7] a compaignye
At ones in this herberwe as is now.
Fayn wolde I doon yow mirthe, wiste I how.
And of a mirthe I am right now bithoght,
To doon yow ese, and it shal coste noght.
Ye goon to Caunterbury; God yow spede,
The blisful martir quyte yow your mede.
And wel I woot, as ye goon by the weye,
Ye shapen yow to talen and to pleye;
For trewely, confort ne mirthe is noon
To ryde by the weye doumb as a[8] stoon;
And therfore wol I maken yow disport,

[1] E. chiere. [2] Hl. ooste; E. hoost. [3] Hl. han; *rest om.*
[4] Cm. Cp. lakkede; E. lakked. [5] Hl. lo.
[6] Hl. ne saugh; *rest* saugh nat (seigh not, &c.).
[7] Hl. Cm. mery; E. myrie. [8] E. the; Hn. *om*; *rest* a.

As I seyde erst, and doon yow som confort.
And if yow lyketh alle, by oon assent,
Now[1] for to stonden at my Iugement,
And for to werken as I shal yow seye,
To-morwe, whan ye ryden by the weye,
Now, by my fader soule, that is deed,
But[2] ye be merye[3], I wol yeve yow[4] myn heed.
Hold up your hond, withoute more speche.'
Our counseil was nat longe for to seche;
Us thoughte it was[5] noght worth to make it wys,
And graunted him with-outen more avys,
And bad him seye his verdit[6], as him leste.
'Lordinges,' quod he, 'now herkneth for the beste;
But tak[7] it not, I prey yow, in desdeyn;
This is the poynt, to speken short and pleyn,
That ech of yow, to shorte with our weye,
In this viage, shal telle tales tweye,
To Caunterbury-ward, I mene it so,
And hom-ward he shal tellen othere two,
Of aventures that whylom[8] han bifalle.
And which of yow that bereth him best of alle,
That is to seyn, that telleth in this cas[9]
Tales of best sentence and most solas[9],
Shal han a soper at our aller cost
Here in this place, sitting by this post,
Whan that we come agayn fro Caunterbury.
And for to make yow the more mery[10],
I wol my-selven gladly[11] with yow ryde,

[1] *All but* Hl. *om.* Now. [2] E. But if; *rest* But. [3] Hl. merye; E. myrie. [4] Hl. smyteth of. [5] Hl. nas. [6] Cp. verdit; Pt. veredit; Hl. Ln. verdite; Cm. verdoit; E. Hn. voirdit. [7] E. taak; Ln. tak; Cp. Pt. take; Hl. taketh. [8] Hl. ther. [9] E. caas, solaas. [10] E. Hn. Cp. mury. [11] Hl. myseluen gladly; E. my self goodly.

Right at myn owne cost, and be your gyde.
And who-so wol[1] my Iugement withseye
Shal paye al that we spenden by the weye.
And if ye vouche-sauf that it be so,
Tel me anon, with-outen wordes mo,
And I wol erly shape me therfore.'
This thing was graunted, and our othes swore
With ful glad herte, and preyden him also
That he wold[2] vouche-sauf for to do so,
And that he wolde been our governour,
And of our tales Iuge and reportour,
And sette a soper at a certeyn prys;
And we wold[3] reuled been at his devys,
In heigh and lowe[4]; and thus, by oon assent,
We been acorded to his Iugement.
And ther-up-on the wyn was fet anoon;
We dronken, and to reste wente echoon,
With-outen any lenger taryinge.
A-morwe, whan that[5] day bigan to springe[6],
Up roos our host, and was our aller[7] cok,
And gadrede us togidre, alle in a flok,
And forth we riden, a litel more than pas[8],
Un-to the watering of seint Thomas.
And there our host bigan his hors areste,
And seyde; 'Lordinges, herkneth if yow leste.
Ye woot your forward[9], and I[10] it yow recorde.
If even-song and morwe-song acorde,
Lat se now who shal telle the firste tale[11].
As evere mote I drinke wyn or ale,

[1] E. wole (*but* wol *in* l. 809). [2] E. would.
[3] Hl. wolde; Pt. wold; *rest* wol. wolen, wiln. wil.
[4] Hl. lowe; E. lough. [5] *So* E. Hn.; Hl. that the; *rest* the.
[6] E. gan for to sprynge. [7] Hl. althur; Cp. alther; Pt. Ln. alder.
[8] E. paas. [9] E. foreward (*badly*). [10] E. Hn. *om.* I.
[11] Hl. ferst a tale.

Who-so be rebel to my Iugement
Shal paye for al that by the weye is spent.
Now draweth cut, er that we ferrer twinne;
He which that hath the shortest[1] shal biginne.'
'Sire knight,' quod he, 'my maister and my lord,
Now draweth cut, for that is myn acord.
Cometh neer,' quod he, 'my lady prioresse;
And ye, sir clerk, lat be your shamfastnesse[2],
Ne studieth noght; ley hond to, every man.'
Anon to drawen every wight bigan,
And shortly for to tellen, as it was,
Were it by aventure, or sort, or cas,
The sothe is this, the cut fil to the knight,
Of which ful blythe and glad was every wight;
And telle he moste his tale, as was resoun,
By forward[3] and by composicioun,
As ye han herd; what nedeth wordes mo?
And whan this goode man saugh[4] it was so,
As he that wys was and obedient
To kepe his forward[3] by his free assent,
He seyde: 'Sin I shal biginne the game,
What, welcome be the[5] cut, a Goddes name!
Now lat us ryde, and herkneth what I seye.'
And with that word we riden forth our weye;
And he bigan with right a mery[6] chere
His tale anon, and seyde in this manere.

Heere endith the prolog of this book; and heere bigynneth the first tale which is the Knyghte[s] Tale.

[1] E. Hn. shorteste. [2] E. shamefastnesse.
[3] E. foreward (*badly*). [4] *All insert* that *after* saugh (*needlessly*).
[5] Hl. thou. [6] Cm. mery; E. myrie.
COLOPHON: *from* MS. Sloane 1685.

NOTES.

In the Notes, 'CH. 2' refers to the Clarendon Press edition of Chaucer's Prioresses Tale, &c.; and 'CH. 3' to the same of Chaucer's Man of Law's Tale, &c.

THE PROLOGUE.

1. *Aprille.* It appears that Chaucer's Prologue refers to the 16th and 17th of April. See Man of Law's Prol. ll. 1–6; and CH. 2, p. 129 and p. xi.

soote, pl. of *soot*. *swete* in l. 5 is the definite form of *sweet*.

4. *vertu*, power, corresponding to the A.S. *miht*, might.

4–6. Hawes seems to have had Chaucer's opening lines in view in the first and second stanzas, chap. i, of his Pastime of Pleasure:—

'When that Aurora did well appeare
In the depured ayre and cruddy firmament,
Forth then I walked without impediment

Into a medowe both gaye and glorious,
Whiche Flora depainted with many a colour,
Lyke a place of pleasure moste solacious,
Encensyng out the aromatike odoure
Of Zepherus breath, whiche that every floure
Through his fume doth alwaye engender.'

Lydgate (Minor Poems, ed. Halliwell, pp. 243, 244) copies Chaucer still more closely in his description of *Ver* (spring).

On the other hand, Chaucer seems to have had in his mind some passage like the following account in Vincent of Beauvais, *Speculum Naturale*, lib. xv. c. 66, entitled *De Vere*:—'Sol vero ad radices herbarum et arborum penetrans, humorem quem ibi coadunatum hyeme reperit, attrahit; herba vero, vel arbor suam inanitionem sentiens a terra attrahit humorem, quem ibi sui similitudine adiuuante calore Solis transmutat, sicque reuiuiscit; inde est quod quidem mensis huius temporis *Aprilis* dicitur, quia tunc terra praedicto modo aperitur.'

5. Chaucer twice refers again to *Zephirus*, in his translation of Boethius, bk. i. met. 5; bk. ii. met. 3.

7. *yonge sonne.* The sun is here said to be young because it had not long entered upon its annual course through the signs of the zodiac.

8. *the Ram.* 'The difficulty here really resides in the expression "his halfe cours," which means what it says, viz. "his half-course," and not, as Tyrwhitt unfortunately supposed, "half his course." The results of the two explanations are quite different. Taking Chaucer's own expression as it stands, he tells us that, a little past the middle of April, "the young sun has run his half-course in the Ram." Turning to Fig. 1 (in The Astrolabe, ed. Skeat) we see that, against the month "Aprilis" there appears in the circle of zodiacal signs, the *latter* half (roughly speaking) of Aries, and the *former* half of Taurus. Thus the sun in April runs a half-course in the Ram and a half-course in the Bull. "The former of these was completed," says the poet; which is as much as to say, that *it was past the eleventh of April.*

	March.	April.	May.	
	Aries.	Taurus.	Gemini.	

The sun had, in fact, only just completed his course through the first of the twelve signs, as the said course was supposed to begin at the vernal equinox. This is why it may well be called "the yonge sonne," an expression which Chaucer repeats under similar circumstances in the Squyeres Tale, Part ii. l. 39.'—Chaucer's Astrolabe, ed. Skeat, p. xlvii. Mr. Brae, in his edition of Chaucer's Astrolabe, shews that Chaucer *never* refers to the *constellations*, but always to the *signs*. 'Also twelue monþes ben in þe 3ere, and eueriche monþe þe sonne entreþ into a *signe* as it falleþ for þe monþe. And so in March þey entreþ into þe Weþer; in Auerel in-to þe Boole.'—Trevisa's transl. of Higden's Polychronicon, ii. 207.

10. *open ye.*

'Hit bifelle bytwyxte March and Maye,
Whan kynd corage begynneth to pryke,
Whan frith and felde[s] wexen gaye, ...
Whan lovers slepen *with opyn yze*,
As nightyngalis on grene tre.'
The Sowdone of Babyloyne, ll. 41–46.

12, 13. Professor Ten Brink thinks that a colon should be placed after *pilgrimages*, and *wenden* understood after *palmers*. According to ordinary English construction the verb *longen* must be supplied after palmers, and *seken* before *To ferne halwes*.

13. *palmer*, originally one who made a pilgrimage to the Holy Land and brought home a *palm*-branch as a token. Chaucer, says Tyrwhitt, seems to consider all pilgrims to foreign parts as palmers. The essential difference between the two classes of persons here mentioned, the palmer

and the pilgrim, was, that the latter had 'some dwelling-place, a palmer had none; the pilgrim travelled to some certain place, the palmer to all, and not to any one in particular; the pilgrim might go at his own charge, the palmer must profess wilful poverty; the pilgrim might give over his profession, the palmer must be constant;' Blount's Glossographia. See note to P. Plowman, v. 523 (Clar. Press, smaller edition).

> 'But a prest that a *palmer* was
> A *palme* in his hand he had,
> And in a slaveyn he was clad.'—Tundal's Poems, p. 14.

14. *ferne halwes*, distant saints, i.e. shrines. Here *ferne*=*ferrene*= distant, foreign; cf. 'þrie kinges . . . comen fram *verrene* londes;' O.E. Miscel. p. 27. Also 'this man of *ferne* londe,' i.e. from a distant land; Havelok, 2031. 'To *ferne* peoples;' Chaucer's Boethius, bk. ii. met. 7. See Mätzner. *Ferne* also means 'ancient,' but not here.

halwes, saints; cp. Scotch *Hallow-e'en*, the eve of All Hallows, or All Saints; here applied to their shrines.

Chaucer has: 'to go seken *halwes*,' to go (on a pilgrimage) to seek saints' shrines; C. T. 6239.

16. *wende*, go; pret. *wente*, Eng. *went*. The old preterite of *go* (A.S. *gangan*) was *gíeng*, which gave place to *eode*, *ȝede*, or *yode*, from the root *i* (cf. Lat. *i-re*) of the weak conjugation. Spenser uses *yode* as a past tense, but also *yeed* (wrongly) as a gerund (F. Q. ii. 4. 2).

17. *The holy blisful martir*, Thomas à Becket. On pilgrimages, see Saunders, Chaucer, p. 15; and Erasmus, *Peregrinatio religionis ergo*.

18. *holpen*, pp. of *helpen*. The older preterites of this verb are *heolp*, *help*, *halp*. *Seke*, sick, rimes to *seke*, seek; this apparent repetition is only allowed when the repeated word is used in two different senses.

20. *Tabard*. Of this word Speght gives the following account in his Glossary to Chaucer:—'Tabard—a jaquet or slevelesse coate, worne in times past by noblemen in the warres, but now only by heraults (heralds), and is called theyre "coate of armes in servise." It is the signe of an inne in Southwarke by London, within the which was the lodging of the Abbot of Hyde by Winchester. This is the hostelry where *Chaucer* and the other Pilgrims mett together, and, with Henry Baily their hoste, accorded about the manner of their journey to Canterbury. And whereas through time it hath bin much decayed, it is now by Master *J. Preston*, with the Abbot's house thereto adgoyned, newly repaired, and with convenient rooms much encreased, for the receipt of many guests.' The inn is well described in Saunders (on Chaucer), p. 19. The *Taberdars* of Queen's College, Oxford, were scholars supposed originally to have worn the *tabard*, since called, by mistake, the Talbot.

23. *hostelrye*, a lodging, inn, house, residence. *Hostler* properly signifies the keeper of an inn, and not, as now, the servant of an inn who

looks after the horses. (The A.S. *hors-hús* signifies an inn—another term was *gæst-hús;* and *hors-herde* = an inn-keeper.)

24. *wel* is here used like our word *full.*

25. *by aventure y-falle,* by adventure (chance) fallen (into company).

26. *felawshipe,* fellowship, from M.E. *felawe,* companion, fellow.

29. *esed atte beste,* accommodated or entertained in the best manner. *Easement* is still used as a law term, signifying accommodation.

atte = M.E. *atþan* = *attan* or *atten,* A.S. *æt thám.* In the older stages of the language we find *atte* used only before masc. and neuter nouns beginning with a consonant; the corresponding feminine form is *atter* (A.S. *æt thære*), which is not used by Chaucer.

30. *to reste* = at rest. Spenser has *to friend* = for friend; F. Q. i. 1. 28.

33. *forward,* agreement. 'Fals was here *foreward* so forst is in May,' i.e. their agreement was as false as a frost in May; Ritson's Ancient Songs, i. 30.

34. *ther as I yow devyse,* to that place that I tell you of (sc. Canterbury); *ther* in M. E. frequently signifies *where;* *devyse* = to speak of, describe.

35. *whyl,* whilst; Eng. *while,* time. Cp. M.E. *hwilum, hwile, whilen,* awhile. The form in *-es* (*whiles,* the reading of some MSS.) is comparatively a modern adverbial form, and may be compared with M.E. *hennes, thennes,* hence, thence; *ones, twies, thries,* once, twice, thrice; of which older forms are found in *-enne* and *-e* respectively.

37. 'It seemeth to me it is reasonable.'

Me thinketh = *me thinks,* where *me* is the dative before the impersonal vb. *thinken,* to appear, seem; cp. *me liketh, me list,* it pleases me. So the phrase *if you please* = if it *please you,* you being the *dative* and not the nominative case. *semed me,* = it seemed to me, occurs in l. 39.

41. *inne.* In M.E. *in* is the preposition, and *inne* the adverb.

43. *Knight.* It was a common thing in this age for knights to seek employment in foreign countries which were at war. Tyrwhitt cites from Leland the epitaph of a knight of this period, Matthew de Gourney, who had been at the battle of Benamaryn, at the siege of Algezir, and at the battles of Crecy, Poitiers, &c. See note to l. 51.

worthy, worthy, is here used in its literal signification of distinguished, honourable. See ll. 47, 50.

For notes on the dresses, &c., of the pilgrims, see Todd's Illustrations of Chaucer, p. 227; and Fairholt's Costume in England, 1885, i. 129. Also Warton, Hist. Eng. Poetry, sect. 17.

45. *chivalrye,* knighthood; also the manners, exercises, and exploits of a knight.

48. *ferre,* the comp. of *fer,* far. Cf. M.E. *derre,* dearer, *sarre,* sorer, &c.

49. *hethenesse,* heathen lands, as distinguished from *Cristendom,* Christian countries.

51. *Alisaundre*, in Egypt, 'was won, and immediately after abandoned in 1365, by Pierre de Lusignan, King of Cyprus;' Tyrwhitt. Froissart (Chron. bk. iii. c. 22) gives the epitaph of Pierre de Lusignan, king of Cyprus, who 'conquered in battle . . the cities of Alexandria in Egypt, Tripoli in Syria, Layas in Armenia, Satalia in Turkey, with several other cities and towns, from the enemies of the faith of Jesus Christ;' tr. by Johnes, vol. ii. p. 138.

52. *he hadde the bord bigonne.* Here *bord* = board, table, so that the phrase signifies 'he had been placed at the head of the dais, or *table* of state.' Warton, in his Hist. of Eng. Poetry, ed. 1840, ii. 209 (ed. 1871, ii. 373), aptly cites a passage from Gower which is quite explicit as to the sense of the phrase. See Gower, Conf. Amantis, bk. viii. ed. Pauli, iii. 299. We there read that a knight was honoured by a king by being set at the head of the middle table in the hall.

'And he, *which had his prise deserved*,
After the kinges owne word,
Was maad *beginne a middel bord*.'

The context shews that this was at supper-time, and that the knight was placed in this honourable position by the marshal of the hall.

It thus appears that the proposal made by Mr. Marsh to explain *bord* as meaning 'a tournament' is quite uncalled for. Once more, in Sir Beves of Hamptoun, ed. Kölbing (E. E. T. S.), p. 104, we find in one text (l. 2122)—

'Thow schelt this dai be priour,
And beginne oure deis' [*daïs*];

where another text has (l. 1957) the reading—

'Palmer, thou semest best to me,
Therfore men shal worshyp the;
Begyn the borde, I the pray.'

See also Murray's Dict., s.v. *Board*.

53, 54. *Pruce.* When our English knights wanted employment, 'it was usual for them to go and serve in Pruce, or Prussia, with the knights of the Teutonic order, who were in a state of constant warfare with their heathen neighbours in *Lettow* (Lithuania), *Ruce* (Russia), and elsewhere.' —Tyrwhitt. Similarly, Gower (Conf. Amant. bk. iv, ed. Pauli, ii. 56) says that knights were expected to make 'rodes,' i.e. raids

'Somtime in *Pruce*, somtime in Rodes;' &c.

54. Walsingham, in his History, ed. Riley, ii. 197, tells us that, in 1390, no less a person than Henry, earl of Derby (afterwards Henry IV) set out for Prussia (*profectus est in le Pruys*), where 'devicit exercitum Regis de *Lettowe*, captis quatuor Ducibus,' &c. Warton, Hist. Eng. Poetry, ed. 1840, ii. 210, remarks—'Thomas duke of Gloucester, youngest son of Edw. III, and Henry earl of Derby, afterwards Henry IV, travelled into Prussia; and, in conjunction with the grand Masters

and Knights of Prussia and Livonia, fought the infidels of Lithuania. Lord Derby was greatly instrumental in taking Vilna, the capital of that country, in the year 1390. Here is a seeming compliment to some of these expeditions.' Hacklnyt, in his Voyages, ed. 1598, i. 122, cites and translates the passage from Walsingham referred to above.

56–58. *Gernade*, Granada. 'The city of Algezir was taken from the Moorish King of *Granada* in 1344.'—T. It is the modern *Algeciras* on the S. coast of Spain, near Cape Trafalgar.

Belmarye and *Tramissene* (Tramessen), l. 62, were Moorish kingdoms in Africa, as appears from a passage in Froissart (bk. iv. c. 24) cited by Tyrwhitt. Johnes's translation has—'Tunis, Bugia, Morocco, Benmarin, Tremeçen.' Cf. Kn. Tale, l. 1772. Benmarin is called *Balmeryne* in Barbour's Bruce, xx. 393; cf. *Belmore*, Sowdone of Babylon, 3122.

Lyeys, in Armenia, was taken from the Turks by Pierre de Lusignan about 1367. It is the *Layas* mentioned by Froissart (see note to l. 51), and the modern *Ayas;* see Marco Polo, ed. Yule, i. 15.

Satalye (Attalia, now Adalia, on the S. coast of Asia Minor) was taken by the same prince soon after 1352.—T. See Acts xiv. 25.

Palatye (Palathia, see l. 65), in Anatolia, was one of the lordships held by Christian knights after the Turkish conquests.—T. Cf. Froissart, bk. iii. c. 23.

59. *the Grete See.* The name Great Sea is applied by Sir J. Maundeville (cap. 7) to that part of the Mediterranean which washes the coast of Palestine, to distinguish it from the two so-called inland seas, the sea of Tiberias and the Dead Sea. Cf. its proper name in Scripture, Numb. xxxiv. 6, 7; Josh. i. 4.

60. *aryve*, arrival or disembarkation of troops. Tyrwhitt, following the Ellesmere and other MSS., reads *armee.*

be = ben, been. Cf. *ydo = ydon*, done, &c.

62. *foughten*, pp. fought. This verb belongs to the strong, and not, like the past participles *soght*, *broght*, to the weak conjugation.

63. *slayn: hadde* must be supplied from l. 61.

67. *sovereyn prys*, exceeding great renown.

70. *vileinye*, any conduct unbecoming a gentleman. 'The *villain* is, *first*, the serf or peasant, *villanus*, because attached to the *villa* or farm. He is, *secondly*, the peasant, who, it is further taken for granted, will be churlish, selfish, dishonest, and generally of evil moral conditions, these having come to be assumed as always belonging to him, and to be permanently associated with his name, by those . . . who in the main commanded the springs of language. At the *third* step nothing of the meaning which the etymology suggests—nothing of *villa*—survives any longer; the peasant is wholly dismissed, and the evil moral conditions of him who is called by this name, alone remain.'—Trench; English Past and Present, ch. 7.

71. *no maner wight*, no kind of person whatever.

74. 'His horses were good, but he himself was not gaudily dressed.'

75. *gipoun*, a diminutive of *gipe*, a short cassock, a tight-fitting vest.

76. *habergeoun*, though etymologically an augmentative, is practically a diminutive of *hauberk*, but often used as synonymous with it. 'It was a defence of an inferior description to the hauberk; but when the introduction of plate-armour, in the reign of Edward III, had supplied more convenient and effectual defences for the legs and thighs, the long skirt of the hauberk became superfluous; from that period the *habergeon* alone seems to have been worn.'—Way, note to Promptorium Parvulorum, p. 220.

'And Tideus, aboue his *Habergeoun*,
A *gipoun* hadde, hidous, sharpe, and hoor,
Wrought of the bristles of a wilde Boor.'
Lydgate, Siege of Thebes, pt. ii.

77, 78. 'For he had just returned from his journey, and went to perform his pilgrimage (which he had vowed for a safe return) in his knightly array.'

79. *squyer* = esquire, one who attended on a knight, and bore his lance and shield. See Strutt, Sports and Pastimes, Introd. § 8.

80. *lovyer*, lover. The *y* in this word is not euphonic as in some modern words; *lovyer* is formed from the verb *lovie*, A.S. *lufian*, to love.

bacheler, a young aspirant to knighthood. Cf.

'Wightly Olyuer upsterte
As *bacheler*, doughti of dede.'
The Sowdone of Babylone, l. 1211.

82. *yeer*. In the older stages of the language, *year*, *goat*, *swine*, &c., being neuter nouns, underwent no change in the nom. case of the plural number; but after numerals the *genitive* case was usually required.

I gesse, I should think. In M.E. *gesse* signifies to judge, believe, suppose. See Kn. Tale, l. 192.

85. *chivachye*. Fr. *chevauchée*. It most properly means an expedition with a small party of *cavalry*; but is often used generally for any military expedition. Holinshed calls it a *rode* (i.e. *raid*); cf. note to l. 53 above.

87. *born him wel*, conducted himself well, behaved bravely.

88. *lady grace*, lady's grace. In the earlier stages of our language the genitive of feminine nouns terminated in *-e*, so that *lady* is for *ladye*. Cf. the modern phrase 'Lady-day,' as compared with 'Lord's day.'

89. 'That was with floures swete embrouded al;' Prol. to Legend of Good Women, l. 119.

97. *nightertale*, night-time, time (or reckoning) of night. So also *wit nighter-tale*, lit. with night-time, Cursor Mundi, l. 2783; *on nighter-tale*,

id. 2991. The word is used by Holinshed in his account of Joan of Arc (under the date 1429).

98. *sleep*, also written *slep*, *slepte*. Cf. *weep*, *wepte*; *leep*, *lepte*, &c.; such verbs, once strong, became weak. See l. 148; and Kn. Ta. 1829.

100. *carf*, the past tense of *kerven*, to carve (pp. *corven*).

101. *Yeman*, yeoman. 'As a title of service, it denoted a servant of the next degree above a *garson* or groom .... The title of *yeoman* was given in a secondary sense to people of middling rank not in service. The appropriation of the word to signify a small landholder is more modern.'—Tyrwhitt.

102. *him liste*, it pleased him. *liste* is past tense; *list* = pleaseth. See note on l. 37.

104. *a sheef of pecok-arwes*, a sheaf of arrows with peacocks' feathers. Ascham, in his Toxophilus, ed. Arber, p. 129, does not say much in favour of 'pecock fethers'; for 'there is no fether but onely of a goose that hath all commodities in it. And trewelye at a short but, which some man doth vse, the *pecock fether* doth seldome kepe vp the shaft eyther ryght or level, it is so roughe and heuy, so that many men which haue taken them vp for gaynesse, hathe layde them downe agayne for profyte; thus for our purpose, the goose is best fether for the best shoter.' In the Geste of Robyn Hode, pr. by W. Copland, we read—

'And every arrowe an ell longe
With *peacocke* well ydight,
And nocked they were with white silk,
It was a semely syght.'

In the Liber Compotis Garderobæ, sub anno 4 Edw. II, p. 53, is this entry—Pro duodecim flecchiis cum pennis de pauone emptis pro rege, de 12 den.; that is, For 12 arrows plumed with peacock's feathers, bought for the king, 12*d*. (MS. Cotton, Nero c. viii).—Strutt, Sports and Pastimes, bk. ii. ch. 1, § 12. Cf. Warton, Hist. Eng. Poetry, ed. 1840, ii. 211.

106. *takel*, lit. 'implement' or 'implements'; here (perhaps) the set of arrows. Strutt, Sports, bk. ii. ch. 1, § 16, quotes a ballad in which Robin Hood proposes that each man who misses the mark shall lose 'his *takell*'; and one of the losers says—'Syr abbot, I deliver thee myne *arrowe*.' In the Cursor Mundi, l. 3600, Isaac sends Esau to hunt, saying:—

'Ga lok thi *tacle* be puruaid.'

Fairholt (s.v. *tackle*) quotes from A Lytel Geste of Robyn Hood—

'When they had theyr *bowes* ibent,
Their *takles* fedred fre.'

109. *not-heed*. Tyrwhitt badly explains this as *a head like a nut*, from the hair probably being cut short; but *not-heed* = crop-head. Cf. 'To *Notte*

his haire, *comas recidere*;' Baret's Alvearie, 1580. Cf. '*notted* heare,' Jack Juggler, p. 22; where Hazlitt's edition of Dodsley's Plays, vol. ii. p. 135, has the inferior reading '*knotted* hair.' Shakespeare has *not-pated*, i.e. crop-headed, 1 Henry IV, ii. 4. 78. Cooper's Thesaurus, 1565, has:—'*Tondere*, to cause his heare to be *notted* or polled of a barbour;' also, 'to *notte* his heare shorte;' also, '*Tonsus homo*, a man rounded, polled, or *notted*.' Cotgrave explains the F. *tonsure* as 'a sheering, clipping, powling, *notting*, cutting, or paring round.' Florio, ed. 1598, explains the Ital. *Zucconare* as 'to poule, to *nott*, to shaue, or cut off ones haire,' and *zuccone* as 'a shauen pate, a *notted* poule, a pouled pate, a gull, a ninnie, a ioult-head.' Gouldman's Lat. and E. Dict., 1664, has—'To *nott* or cut the hair away, *Tondeo*. *Notted* or clipped, *Tonsus*.' In later days the name of Roundhead came into use for a like reason.

111. *bracer*, a guard for the arm used by archers to prevent the friction of the bow-string on the coat. It was made like a glove with a long leathern top, covering the fore-arm (Fairholt). Fr. *bras*, the arm, whence *bracelet*.

'*Phi.* Which be instrumentes [of shotynge]?

Tox. Bracer, shotyng-glove, stryng, bowe and shafte. . . . . .

A *bracer* serueth for two causes, one to saue his arme from the strype of the strynge, and his doublet from wearynge, and the other is, that the strynge glydynge sharpelye and quicklye of the bracer, may make the sharper shoote. . . . . In a *bracer* a man muste take hede of .iii. thinges, that it haue no nayles in it, that it haue no bucles, that it be fast on with laces wythout agglettes.'—Ascham's Toxophilus, ed. Arber, pp. 107, 108.

114. *Harneised*, equipped. The word *harness* signifies equipage, furniture, tackling for sea or land. 'A certain girdle, *harnessed* with silver' is spoken of in Riley's Memorials of London, p. 399, with reference to the year 1376; cf. Riley's tr. of Liber Albus, p. 521.

115. *Cristofre*. 'A figure of St. Christopher, used as a brooch. . . . The figure of St. Christopher was looked upon with particular reverence among the middle and lower classes; and was supposed to possess the power of shielding the person who looked on it from hidden dangers;' note in Wright's Chaucer. St. Christopher's day is July 25. There is a well-known early woodcut which is supposed to exhibit one of the earliest specimens of printing from a wooden block, engraved at p. 123 of the second volume of Chambers, Book of Days, and frequently elsewhere. The inscription beneath the figure of the saint runs as follows:

'Christofori faciem die quacunque tueris,
Illa nempe die morte mala non morieris.'

Hence the Yeoman wore his brooch for good luck. See also, for the

legend, Mrs. Jameson's Sacred and Legendary Art, ii. 48–59; and compare Brand's Popular Antiquities, ed. Ellis, i. 359, 364; Butler's Lives of the Saints, July 25.

116. Riley, in his Memorials of London, p. 115, explains *baldric* as 'a belt passing mostly round one side of the neck, and under the opposite arm.' See Spenser, F. Q. i. 7. 29.

120. *seynt Loy*. Tyrwhitt says that *Loy* is from *Eloy*, i. e. St. *Eligius*, whose day is Dec. 1; see the long account of him in Butler's Lives of the Saints. He was a goldsmith, and master of the mint to Clotaire II, Dagobert I, and Clovis II of France; and was also bishop of Noyon. He became the patron saint of goldsmiths, farriers, smiths, and carters. The Lat. *Eligius* necessarily became *Eloy* in O. French, and is *Eloy* or *Loy* in English, the latter form being the commoner. The Catholicon Anglicum (A.D. 1483) gives: '*Loye*, elegius (*sic*), nomen proprium.' Sir T. More, Works, ed. 1577, p. 194, says: '*St. Loy* we make an horseleche.' Barnaby Googe, as cited in Brand, Pop. Antiq. i. 364 (ed. Ellis), says:—

'And *Loye* the smith doth looke to horse, and smithes of all degree,
If they with iron meddle here, or if they goldesmithes bee.'

Dr. Oliver, in his Ecclesiastical Antiquities in Devon, speaks of St. Eligius's Chapel or St. Eloy's Chapel; it is the half-ruined chapel near Exeter commonly called *St. Loyes* (see The Academy, June 5, 1880, p. 122; and the same, May 29, June 5, 12 and 19, 1880). There is a district called *St. Loye's* in Bedford. There was a *St. Loy's house* in Wedon-Pinckney, Northamptonshire, mentioned in Bridges' History of that county (Brand). Churchyard mentions 'sweete *Saynct Loy*;' Siege of Leith, st. 50. In Lyndesay's Monarchè, bk. ii. lines 2299 and 2367, he is called 'sanct *Eloy*.' Much more might be added; see, e.g. *St. Eligius* in the Index to the Parker Society's publications. In the Cant. Tales, 7146, the carter prays to God and Saint Loy, joining the names according to a common formula; but the Prioress dropped the divine name. Perhaps she invoked *St. Loy* as being the patron saint of goldsmiths; for she seems to have been a little given to a love of gold and corals; see ll. 158–162. Guillaume de Machault (ed. 1849, p. 120), in his *Confort d'Ami*, near the end, uses the expression:—'Car je te jur, *par saint Eloy*.' '*By St. Loy*, that draws deep;' Nash's Lenten Stuff, p. xiv. ed. Hindley.

'We use to call her at home, dame Coye,
A pretie gingerlie piece, God save her and *Saint Loye*.'
Jack Juggler, ed. Roxb. Club, p. 9.

See also Mrs. Jameson's Sacred and Legendary Art, p. 728. The Harl. MS. has *nas*, which is merely a shorter form of *ne was*. Mr. A. J. Ellis thinks that *nas* should stand, and that *seynt* should be pronounced as a word of two syllables.

123. *nose*. This is the reading of the best MSS. Speght reads *voice* (wrongly).

semely is in some MSS. written *semily*. The *e* is here to be distinctly sounded; *hertily* is sometimes written for *hertely*. See l. 136.

125. *scole*, school; here used for *style* or pronunciation.

126. *Frensh*. 'The French taught in England was the debased form of the Old Anglo-Norman, somewhat similar to that used at a later period in the courts of law; and it was this at which Chaucer and some of his contemporaries sneered. The writer of the Vision of Piers Plowman speaks of French of Norfolk, l. 2949;' Wright. 'Chaucer thought but meanly of the English-French spoken in his time. It was proper, however, that the Prioress should speak some sort of French; not only as a woman of fashion, a character which she is represented to affect (ll. 139, 140), but as a religious person;' Tyrwhitt.

'It is necessary to quote the above rather odd criticisms by Wright and Tyrwhitt because they have been too often repeated. There is nothing to shew that Chaucer intended a sneer; he merely states a *fact*, viz. that the Prioress spoke the usual Anglo-French of the English court, of the English law-courts, and of the English ecclesiastics of the higher rank. The poet, however, had been himself in France, and knew precisely the difference between the two dialects; yet there is no proof that he thought *more highly* of the Parisian than of the Anglo-French. He merely states that the French which the Prioress spoke was, *naturally*, such as was spoken in England. She had never travelled, and was therefore quite satisfied with the French which she had learnt at home. The language of the King of England was quite as good, in the esteem of Chaucer's hearers, as that of the King of France. Warton's note on the line is quite sane. He shews that queen Philippa wrote business letters in French (doubtless Anglo-French) with "great propriety." What Mr. Wright means by saying that "it was similar to that used *at a later period* in the courts of law" is somewhat puzzling. It was, of course, not *similar to*, but the *very same* language as was used *at the very same period* in the courts of law. In fact, he and Tyrwhitt have unconsciously given us the view entertained, not by Chaucer, but by unthinking readers of the present age; a view which is *not* expressed, and was probably not intended. At the modern Stratford we may find Parisian French inefficiently taught; but at the ancient Stratford, the very important Anglo-French was taught efficiently enough. There is no parallel between the cases, nor any such jest as the modern journalist is never weary of. The "French of Norfolk" as spoken of in P. Plowman (B. v. 239) was no French at all, but *English;* and the alleged parallel is misleading, as the reader who cares to refer to that passage will easily see.'—Skeat.

127. *At mete*. These simple conditions of good breeding are to be found in most of the mediæval tracts on *Curtesy* and *Nurture*, written for

the purpose of teaching manners at table. See The Babees Book, Early Eng. Text Society.

It is, however, of much more importance to observe that Tyrwhitt has acutely pointed out how Chaucer, throughout this passage, merely reproduces what he had found in his favourite book, viz. *Le Roman de la Rose*, l. 13612, &c.

'Et bien se gart qu'ele ne moile
Ses dois es broez jusqu'as jointes,
Ne qu'el n'ait pas ses levres ointes
De sopes, d'aulx, ne de char grasse,
Ne que trop de morsiaus n'entasse,
Ne trop gros, nes mete en sa bouche.
Du bout des dois le morsel touche
Qu'el devra moillier en la sauce,
Soit vert, ou cameline, ou jauce,
Et sagement port sa bouchée
Que sus son piz goute n'en chée
De sope, de savor, de poivre.
Et si gentement redoit boivre,
Que sor soi n'en espande goute.'

I.e. 'and takes good care not to wet her fingers up to the joints in broth, nor to have her lips anointed with soups, or garlic, or fat flesh, nor to heap up too many or too large morsels and put them in her mouth. She touches with the tips of her fingers the morsel which she has to moisten with the sauce (be it green, or brown, or yellow), and lifts her mouthful warily, so that no drop of the soup, or relish or pepper may fall on her breast. And so daintily she contrives to drink, as not to sprinkle a drop upon herself.'

Again, a few lines below:—

'Si doit si bien sa bouche terdre,
Qu'el n'i lest nule gresse aerdre,
Au mains en la levre desseure.'

I.e. 'she ought to wipe her lip so well, as not to permit any grease to stay there, at least upon her upper lip.' Cf. also Ovid, Ars Amatoria, iii. 755, 756.

132. *lest* = *list*, pleasure, delight.

134. *ferthing* signifies literally a fourth part, and hence a small portion.

'Embrewe not youre vesselle ne youre napery
Ouer mesure and maner, but saue them clene:
Ensoyle not youre cuppe, but kepe hit clenely,
Lete no fatte *ferthyng* of youre lippe be sen;
For that is foule; wotte you what I mene?
Or than ye drincke, for youre owne honesté,
Youre lippis wepe [wipe], and klenly loke they be.

Blowe not in youre drincke ne in youre potage,
Ne farsith not youre disshe to full of brede,
Ne bere not youre knyf towarde youre vysage,
For there-in is parell and mekell drede.
Clawe not youre face ne touche not youre hede
Wyth youre bare hande, sittyng at the table,
For in norture that is reprouable.'

Caxton's Book of Curtesye, p. 20.

139. *peyned kir*, took pains, endeavoured.

139, 140. *to countrefete chere Of court*, to imitate courtly behaviour.

141. *to ben holden*, &c., to be esteemed worthy of reverence.

147. *wastel breed*. Horses and dogs were not usually fed on *wastel bread* or cake bread (bread made of the best flour), but on coarse lentil bread baked for that purpose. 'The domestic baker prepared several kinds and qualities of bread, suitable to the various departments of the household; the *manchet* loaf of wheaten flour was for the master's table, the fine *chete* for the side-tables, and the brown bread for the board's end. The finer quality was made of flour passed through a sieve or boulting-cloth, and sometimes called boulted bread; the chete was of unboulted flour, and the household was made of a mixture of flour and rye-meal, called mystelon or maslin; the latter was the quality usually made in the houses of the middle class; the poor ate bread made of rye, lentils, and oatmeal.' Fancy bread, such as paynepuff and marchpane, was prepared for company; the latter was in old times a favourite delicacy, made of flour, sugar, and almonds; originally it was used especially at Easter, and called mass-pane, or mass-bread, and sometimes payne-mayne.'—Our English Home, pp. 79, 80. Cf. Riley, Memorials of London, p. 108; tr. of Liber Albus, p. 305. In l. 334 we read that the Frankeleyn loved a '*sop* in wyn.' In the Anturs of Arther at the Tarnewathelan, st. 37, we read that

'Thre soppus of demayn (i.e. paindemayne)
Wos broghte to Sir Gauan
For to cumford his brayne.'

And in Harl. MS. 279, fol. 10, we have the necessary instruction for the making of these sops. 'Take mylke and boyle it, and thanne (then tak (take) yolkys (yolks) of eyroun (eggs), ytryid (separated) fro (from the whyte, and hete it, but let it nowt boyle, and stere (stir) it wyl tyl it be somwhat thikke; thenne cast therto salt and sugre, and kytte (cut) fayre paynemaynnys in round soppys, and caste the soppys theron, and serue it forth for a potage.'—Way, in Promptorium Parvulorum, p. 378.

148. *But sore weep she if oon*, &c. Read *But so / re weep / shif oon*, &c.

149. *men smoot*. If *men* were the ordinary plural of *man*, *smoot* ought

to be *smiten* (pl. past); but *men*, M.E. *me*, is used like the Ger. *man*, French *on*, with the singular verb.

yerde, stick, rod. Cf. *yard*-measure, and *yard* as a nautical term; a *gird* of land (about seven acres of ploughland, and pasture for two oxen, one cow, and six sheep).

151. *wimpel*. The *wimple* or *gorger* is stated first to have appeared in Edward the First's reign. It was a covering for the neck, and was used by nuns and elderly ladies. See Gloss. to Spec. of English, Part I; Reliq. Antiquae, ii. 15; Fairholt's Costume, 1885, ii. 413.

pinched. 'But though I olde and hore be, sone myne,
And poore by my clothing and aray,
And not so wyde a gown have as is thyne
So small *ypynched* and so gay,
My rede in happe yit the profit may.'
Occleve, De Reg. Principum, p. 15.

152. *eyen greye*. This seems to have been the favourite colour of ladies' eyes in Chaucer's time. Cf. C. T. 3972; Rom. Rose, 546, 862; also—

'Hyr forheed lely whyht,
Hyr bent browys blake, and hyr *grey eyne*,
Hyr chyry chekes, *hyr nose streyt* and ryht,
Hyr lyppys rody.'—Lives of Saints, Roxb. Club, p. 14.
'Her eyes are *grey as glass*.'—Two Gent. of Verona, iv. 4. 197.

156. *hardily* is here used for *sikerly*, certainly; see CH. 2, Gloss.

157. *fetis* literally signifies 'made artistically.' and hence well-made, *feat*, neat, handsome. See Glossary.

war, aware; 'I was *war*' = I perceived.

159. *bedes*. The word *bede* signifies, (1) a prayer; (2) a string of grains upon which the prayers were counted, or the grains themselves. See Glossary, s. v. *Bede*. *A pair* here means 'a set.' 'A *peire of bedis* eke she bere;' Rom. Rose, 7372.

'Sumtyme with a portas, sumtyme with a *payre of bedes*.'
Bayle's King John, p. 27; Camden Soc.

In the year 1399, Eleanor of Gloucester in her last will left her mother 'a pair of paternosters of coral.'—Nicolas, Test. Vet. i. 147. In 1412, Roger de Kyrkly had *unum par de bedes et unus agnus dei*.—Wills and Inventories, p. 56; Surtees Soc.

gauded al with grene, having the *gawdies* green. Some were of silver gilt. The *gawdies* or *gaudees* were the larger beads in the set. 'A peyre bedys of jeete [*get*], gaudied with corall;' Bury Wills, p. 82, l. 16. The note says that every eleventh bead, or *gaud*, stood for a Paternoster; the smaller beads, each for an Ave Maria. The full number was 55 or 165. '*Gaudye* of beedes, *signeau de paternoster*.'—Palsgrave.

'A paire of bedes blacke as sable
She toke and hyng my necke about;
Upon the *gaudees* all without
Was wryte of gold, *pur reposer*.'
Gower, Confessio Amantis, f. 190; ed. Pauli iii. 372.

160. *broche = brooch*, signified, (1) a pin; (2) a breast-pin; (3) a buckle or clasp; (4) a jewel or ornament. It was an ornament common to both sexes. The brooch seems to have been made in the shape of a capital A, surmounted by a crown. See the figure of a silver-gilt brooch in the shape of an A in the Glossary to Fairholt's Costume in England. The 'crowned A' is supposed to represent *Amor* or *Charity*, the greatest of all the Christian graces. 'Omnia uincit amor;' Vergil, Eclog. x. 69.

163. *Another Nonne.* It was not common for Prioresses to have female chaplains; but Littré gives *chapelaine*, fem., as an old title of dignity in a nunnery. Moreover, it is an office still held in most Benedictine convents, as is fully explained in a letter written by a modern Nun-Chaplain, and printed in Anglia, iv. 238.

164. The mention of *three priests* presents some difficulty. To make up the twenty-nine mentioned in l. 24, we only want *one* priest, and it is afterwards assumed that there was but *one* priest, viz. the Nonnes Preest, who tells the tale of the Cock and Fox. Chaucer also, in all other cases, supposes that there was but *one* representative of each class.

The most likely solution is that Chaucer wrote a character of the Second Nun, beginning—

'Another Nonne with hir hadde she
That was hir chapeleyne'—

and that, for some reason, he afterwards suppressed the description. The line left imperfect, as above, may have been filled up, to stop a gap, either by himself (temporarily), or indeed by some one else.

If we are to keep the text (which stands alike in all MSS.), we must take '*wel* nyne and twenty' to mean '*at least* nine and twenty.'

The letter from the Nun-Chaplain mentioned in the last note shews that an Abbess might have as many as *five* priests, as well as a chaplain. The difficulty is, merely, how to reconcile this line with l. 24.

165. *a fair*, i.e. a fair one.

for the maistrie is equivalent to the French phrase *pour la maistrie*, which in old medical books 'is applied to such medicines as we usually call sovereign, excellent above all others;' Tyrwhitt. In the Promptorium Parvulorum we find '*maystrye*, or soverenté, and heyare (higher) honde yn stryfe or werre (war): *Dextre*, pl., *victoria*, *triumphus*.' Another copy reads, '*maistri* or worchip (honour) or the heyer hond,' &c. The phrase *vor the maistre* is in Rob. of Glouc. l. 11554.

166. *venerye*, hunting. 'The monks of the middle ages were extremely attached to hunting and field-sports; and this was a frequent subject of complaint with the more austere ecclesiastics, and of satire with the laity.'—Wright.

168. *deyntee*, dainty, is frequently used by Chaucer in the sense of precious, valuable, rare.

170. *Ginglen*, jingle. Fashionable riders were in the habit of hanging small bells on the bridles and harness of their horses. 'Wycliffe, in his Triloge, inveighs against the priests [of his time] for their "fair hors, and joly and gay sadeles and bridles ringing by the way;" Lewes' Wycliffe, p. 121;' cited by Warton, ed. 1840, i. 167. At a much later period Spenser (F. Q. i. 2. 13) makes mention of these 'bells' in his description of a lady's steed:—

'Her wanton palfrey all was overspred
With tinsell trappings, woven like a wave,
Whose bridle rung with golden bels and bosses brave.'

See also Warton, as above; and C. T. 14800.

172. *Ther as* = where that.

173. *The reule* (rule) *of seint Maure* (St. Maur) and that of *seint Beneyt* (St. Benet or Benedict) were the oldest forms of monastic discipline in the Romish Church. St. Maur (Jan. 15) was a disciple of St. Benet (Dec. 4).

175. Harl. MS. reads, 'This ilke monk leet forby hem pace' (leet hem forby him pace?), 'This same monk let them pass by him unobserved.' *hem* refers to the rules of St. Maur and St. Benet, which were too *streit* (strict) for this 'lord' or superior of the house, who seems to have preferred a milder sort of discipline. *Forby* is still used in Scotland for *by* or *past*, and occurs frequently in the North English literature of the fourteenth century in the sense of by, past, near.

176. *space*. Lansd. MS. reads *pace* (steps). Tyrwhitt reads *trace*, path.

177. *a pulled hen*, lit. a plucked hen; hence, the value of a hen without its feathers; see l. 652. In C. T. 6694, the phrase is 'not worth *a hen*.' Mr. Earle suggests that *pulled* = pullet; but the later phrase is also *polled hen*; (see below). Tyrwhitt says, 'I do not see much force in the epithet *pulled*;' but adds, in his Glossary—'I have been told since, that a hen whose feathers are pulled, or plucked off, will not lay any eggs.' Becon speaks of a 'polled hen,' i.e. pulled hen, as one unable to fly. 'But to pray at the shrines of his canonized saints, or in places of pilgrimage, where the devil worketh stiracles, I would say miracles, but namely at Rome, at Compostella, at Jerusalem, &c., this passeth all. Prayers made in those places with this confidence, that they be the sooner heard and the better accepted by the reason of the places, fly to heaven as it were *a polled hen*.'—Becon's Works, p. 533; Parker Soc. Another explanation is to

suppose *pulled* to be put for *pilled*; though these words are properly distinct. *Pilled* means bald, or scurfy; and hence, perhaps 'moulting.' '*Pylld*, or scallyd, depilatus, glabellus;' Prompt. Parv. Cf. *peeled* in Isaiah xviii. 2, 7 (also 'plucked off the hair' in Isa. l. 6); Ezek. xxix. 18; Shakespeare, 1 Hen. VI. i. 3. 30.

179. *reccheles* (in MS. E.) means careless; but, as Professor Ten Brink says, 'a careless monk' is not necessarily 'a monk out of his cloister.' He proposes to read *reset-les*, without a resting-place or place of retreat; *reset* is a common word in M.E. writers for resting-place, abode. Cf. Allit. Poems (ed. Morris), A. 1067:—'Ther entrez non to take *reset*;' 'No one enters to take up (their) abode there.' But the reading *cloisterlees* (in MS. Harl.) solves the difficulty; being a coined word, Chaucer goes on to explain it.

179–181. This passage is a literal translation of one from the Decretal of Gratian: '*Sicut piscis sine aqua caret vita, ita sine monasterio monachus.*' Joinville says, 'The Scriptures do say that a monk cannot live out of his cloister without falling into deadly sins, any more than a fish can live out of water without dying.' Cf. P. Plowm. B. x. 292. Moreover, the poet here imitates a passage in Le Testament de Jehan de Meung, ed. Méon, l. 1166:—

> 'Qui les voldra trover, si les quiere en leur cloistre . . .
> Car ne prisent le munde la montance d'une oistre.'

182. *held*, esteemed. Some MSS. read *hild* or *huld*.

184. *what* has here its earliest sense of *wherefore*, or *why*.

wood, mad, foolish, is frequently employed by Spenser.

186. *swinken*, to toil; whence '*swinked* hedger,' used by Milton (Comus. l. 293). But *swinken* is, properly, a strong verb.

187. *bit*, the 3rd pers. sing. pres. of *bidden*, to command.

187, 188. *Austyn*. St. Augustine made his cathedral clergy, as far as their duties permitted it, live as strictly as the monkish orders.

189. *a pricasour*, a hard rider.

192. *for no cost*, &c., for in no way would he abstain from these sports. Cf. 'Of my nede gyfe þou no *coost*.'—The Sowdone of Babyloyne, l. 1721. See note on Knightes Tale, l. 619.

193. *purfiled*. The M.E. *purfil* signifies the embroidered or furred hem of a garment, so that *purfile* is to work upon the edge. *Purfiled* has also a more extended meaning, and is applied to garments overlaid with gems or other ornaments. '*Pourfiler d'or*, to *purfle*, tinsell, or overcast with gold thread, &c. *Pourfileure*, *purfling*, a purfling lace or work, bodkin work, tinselling;' Cotgrave.

194. *grys*, a sort of costly fur, formerly very much esteemed; but what species of fur it was is not clear; O. F. *gris*, Rom. de la Rose, 9121, 9307. Some suppose it to be that of the *grey* squirrel. Such a

dress as is here described must have been very expensive. Occleve refers to the fashion in the following lines:—

'But this me thynkethe a grete abusioun,
To see one walke in gownes of scarlet
Twelve yerdes wide, with pendaunt sleves doune
On the grounde, and the furre therin set,
Amountyng unto twenty pound and bet.'
De Regimine Principum, p. 16, ed. Wright.

'His armes two han right ynoughe to done,
And somwhat more, his sleves up to holde.
The taillours, I trowe, mote hereafter sone
Shape in the felde, they shalle not sprede and folde
On her bord, though they never so fayne wolde,
The clothe that shall be in a gowne wrought.'—Ib. p. 18.

The fur of the grey rabbit was used up to a very late period. 'After him followed two pert apple-squires; the one had a murrey cloth gown on, faced down before with *grey coney*, and laid thick on the sleeves with lace, which he quaintly bare up, to show his white taffata hose and black silk stockings.'—1592. A Quip for an Upstart Courtier, p. 83, ed. Hindley.

198. *balled*, bald. See Specimens of Early English, pt. ii. p. 15, l. 408.

200. *in good point* = Fr. *embonpoint*, i. e. in good case.

201. *stepe*, M. E. *steap*, does not here mean *sunken*, but *bright*, burning, fiery. Mr. Cockayne has illustrated the use of this word in his Seinte Marherete, pp. 9, 108: 'His twa ehnen [semden] *steappre* þene steorren,' his two eyes seemed *brighter* than stars. So also: 'schininde and schenre, of ȝimstanes *steapre* then is eni steorre,' shining and clearer, brighter with gems than is any star; St. Katherine, l. 1647.

202. *stemed as a forneys of a leed*, shone like the fire under a cauldron.

203. *botes souple*. 'This is part of the description of a smart abbot, by an anonymous writer of the thirteenth century: "Ocreas habebat in cruribus quasi innatæ essent, sine plicâ porrectas."—Bod. MS. James, n. 6, p. 121.'—Tyrwhitt.

205. *for-pyned*, tormented, and hence wasted away; from *pine*, torment, pain; *pined* also signifies wasted, as in the modern verb *pine*. The *for-* is intensive, as in Eng. *forswear*.

208. *Frere*, friar. The four orders of mendicant friars mentioned in l. 210 were:—(1) The Dominicans, or friars-preachers, who took up their abode in Oxford in 1221, known as the Black Friars. (2) The Franciscans, founded by St. Francis of Assisi in 1209, and known by the name of Grey Friars. They made their first appearance in England in 1224. (3) The Carmelites, or White Friars. (4) The Augustin (or Austin) Friars. The friar was popular with the mercantile classes on

account of his varied attainments and experience. 'Who else so welcome at the houses of men to whom scientific skill and information, scanty as they might be, were yet of no inconsiderable service and attraction. He alone of learned and unlearned possessed some knowledge of foreign countries and their productions; he alone was acquainted with the composition and decomposition of bodies, with the art of distillation, with the construction of machinery, and with the use of the laboratory.' See Professor Brewer's Preface to Monumenta Franciscana, p. xlv.

wantown, sometimes written *wantowen*, literally signifies untrained, and hence wild, brisk, lively. *wan-* is a common M. E. prefix, equivalent to our *un-* or *dis-*, as *wanhope*, despair; *wanbeleve*, unbelief; *wantruste*, distrust: *towen* or *town* occurs in M. E. writers for well-behaved, well taught. See Glossary.

merye, pleasant; cf. M. E. *merry wether*, pleasant weather.

209. *limitour* was a begging friar to whom was assigned a certain district or *limit*, within which he was permitted to solicit alms. Hence in later times the verb *limit* signifies to beg.

> 'Ther walketh noon but the *limitour* hymself,
> In undermeles and in morweninges;
> And saith his matins and his holy thinges
> As he goth in his *limitacioun*.'
>
> Wife of Bath's Tale; C. T. 6456.

210. *can* here signifies *knows*. See Glossary.

211. *daliaunce and fair langage*, gossip and flattery. *daliaunce* in M. E. signifies tittle-tattle, gossip. The verb *dally* signifies not only to loiter or idle, but to play, sport; cf. *daly*, a die, plaything; Prov. Eng. *dally-bones*, sheep's trotters. See Glossary.

214. *post*, pillar or support. See Gal. ii. 9.

220. *licentiat*. He had a licence from the Pope to give absolution for all sins without being obliged to refer to his bishop. The *curate*, or parish priest, could not grant absolution in all cases, some of which were reserved for the bishop's decision.

224. *pitaunce* here signifies a mess of victuals. It originally signified an extraordinary allowance of victuals given to monastics, in addition to their usual commons, and was afterwards applied to the whole allowance of food for a single person, or to a small portion of anything.

226. *y-shrive* = *y-shriven*, confessed, *shriven*. The final *n* is dropped.

233. *tipet*, hood, cuculla, or cowl, which seems to have been used as a pocket. 'When the Order [of Franciscans] degenerated, the friar combined with the spiritual functions the occupation of pedlar, huxter, mountebank, and quack doctor.' (Brewer.) In an old poem printed in Professor Brewer's Monumenta Franciscana, we have the following allusion to the dealings of the friars:—

'For thai have noght to lyve by, they wandren here and there,
And dele with dyvers marche, right as thai pedlers were.
Thei dele with pynnes and knyves, } Ther thai are haunted
With gyrdles, gloves for wenches and wyves, } till.'

See the chapter on *Bride-knives* in Brand's Popular Antiquities.

236. *rote* is a kind of fiddle or 'crowd,' not a hurdy-gurdy.

237. *yeddynges*, songs embodying some popular tales or romances.

239. *champioun.*

'The regent was there that daye a lion,
And faught in armes like any *champion*.'
Hardyng, p. 393.

241. *tappestere*, a female tapster. In olden times the retailers of beer, and for the most part the brewers also, appear to have been females. Cf. 'the *tapper* of Taystocke,' and 'the *tapsters* potte' (Thyrsytes, ed. Roxb. Club, p. 68). The *-stere* or *-ster* as a feminine affix (though in the fourteenth century it is not always or regularly used as such) occurs in M.E. *brewstere*, *webbestere*; Eng. *spinster*. In *huckster*, *maltster*, *songster*, this affix has acquired the meaning of an agent; and in *youngster*, *gamester*, *punster*, &c., it implies contempt. See Skeat, Principles of Etymology, § 238.

242. *lazar*, a leper; from *Lazarus*, in the parable of Dives and Lazarus; hence *lazarette*, a hospital for lepers, a lazar-house.

246. 'It is not becoming, it may not advance (profit) to deal with (associate with) such poor people.'

248. *riche*, i.e. rich people.

250. 'Courteous he was, and humble in offering his services.'

252, 253. Between these two lines the Hengwrt MS. inserts the following two lines, which are omitted by the Harl., Corpus, Cambridge, Petworth, Ellesmere, and Lansdowne MSS.:—

'*And yaf a certeyn ferme for the graunt*
Noon of his bretheren cam ther in his haunt.'

Tyrwhitt inserts these two lines; hence a slight difference in the methods of numbering the lines after this line.

253. *sho*. It has been proposed to read *sou* (a halfpenny, as we now should say), but the best MSS. do not countenance any such reading; which would (in fact) give *a false rime*. The friars do not seem to have been above taking small articles. 'Ever be giving of somewhat, though it be but a cheese or a piece of bacon, to the holy order of St. Francis, or to any other of my [Antichrist's] friars, monks, canons, &c. Holy Church refuseth nothing, but gladly taketh whatsoever cometh.'—Becon's Acts of Christ and of Antichrist, p. 531; Parker Society. So also 'not worth his olde *sho*;' C. T. 6290. Cf.

'For had a man slayne al his kynne,
Go shryve him at a frere,

And for lesse then *a payre of shone*,
He wyl assoil him clene and sone.'
Polit. Poems, ed. Wright, i. 266.

254. *In principio.* 'Tyrwhitt, in his note on the line, leaves it doubtful whether these words refer to the beginning of St. John's Gospel, the beginning of Genesis, or some passage in the conclusion of the Mass. (He notes that the words are also used in l. 15169.) The following passage from Tyndale sets the question at rest: "And where he [the priest] should cross himself, to be armed and to make himself strong to bear the cross with Christ, he crosseth himself to drive the cross from him; and blesseth himself with a cross from the cross. And if he leave it undone, he thinketh it no small sin, and that God is highly displeased with him, and if any misfortune chance, thinketh it is therefore; which is also idolatry, and not God's word. . . . Such is the limiter's saying of '*In principio erat verbum*,' from house to house."—Tyndale, vol. iii. pp. 61, 62, in his Answer to Sir T. More's Dialogue, 1530, edited for the Parker Society, by the Rev. H. Walter, B.D.'—F. J. Furnivall, in Temp. Pref. to the Six-Text edit. of Chaucer, p. 93. Hence the reference is to John i. 1.

256. *purchas* = proceeds of his begging. What he acquired in this way was greater than his *rent* or income.

We find also: 'My purchas is theffect of al my rente;' C. T. 7033.

'To wynnen is always myn entente,
My purchace is bettir than my rente.'
Romaunt of the Rose, l. 6840.

Here the F. original has (l. 11760)—'Miex vaut mes porchas que ma rente.'

257. *as it were right* (Elles. &c.); *and pleyen as* (Harl.).

258. *love-dayes.* 'Love-days (*dies amoris*) were days fixed for settling differences by umpire, without having recourse to law or violence. The ecclesiastics seem generally to have had the principal share in the management of these transactions, which, throughout the Vision of Piers Ploughman, appear to be censured as the means of hindering justice and of enriching the clergy.'—Wright's Vision of Piers Ploughman, vol. ii. p. 535.

'Ac now is Religion a rydere, and a rennere aboute,
A ledere of *love-dayes*,' &c.

Piers Ploughman, A. xi. 208, ed. Skeat; see also note to P. Pl. ed. Skeat, B. iii. 196. (Mr. Kitchin suggests that these private days of peace are analogous to the *Treuga Dei*, truce of God, so often proclaimed by bishops between A. D. 1000 and 1300. This truce lasted from 3 p.m. on Saturday to 6 a.m. on Monday. But all the evidence shews that the *love-day* was a totally different thing.)

260. *cope*, a priest's vestment; a cloak forming a semicircle when laid flat; the *semi-cope* (l. 264) was a short cloak or cape.

270. *a forked berd.* In the time of Edward III *forked beards* were the fashion among the franklins and bourgeoisie, according to the old custom before the Conquest. See Fairholt's Costume in England, fig. 30.

276. *were kept*, should be guarded; so that he should not suffer from *pirates* or privateers. The old subsidy of tonnage and poundage was given to the king for the safeguard and custody of the sea.

'The *see* wel *kept*, it must bee doo for drede.'
Hakluyt, i. 206 [marked 204]; cited from A Libell of English Policie.

for any thing, i.e. for fear of anything; *for* = for fear of. 'Lyons folde up their nailes when they are in their dennes *for* wearing them in the earth and neede not. Eagles draw in their tallants as they sit in their nestes, *for* blunting them there amonge drosse: And I will caste Ancor in these abuses, rest my Barke in the simple roade, *for* grating my wits upon needelesse shelues.'—Gosson, The Schoole of Abuse, p. 54, ed. Arber.

277. *Middelburgh and Orewelle.* '*Middleburgh* is still a well-known port of the island of Walcheren, in the Netherlands, almost immediately opposite Harwich, beside which are the estuaries of the rivers Stoure and *Orwell*. This spot was formerly known as the port of *Orwell* or *Orewelle*.'—Saunders, p. 229.

278. He well knew how to make a profit by the exchange of his crowns in the different money-markets of Europe. *Sheeldes* are French crowns (*écus*), from their having on one side the figure of a shield.

279. *his wit bisette*, employed his knowledge to the best advantage. *bisette* = used, employed. Cf. Piers Plowman, ed. Skeat, B. v. 297:—

'And if thow wite (know) nevere to whiche, ne whom to restitue
[the goods gotten wrongfully]
Bere it to the bisschop, and bidde hym of his grace,
Bisette it hymselue, as best is for thi soule.'

281, 282. 'So respectably did he order his bargains and agreements in borrowing money.'

284. *noot* = *ne* + *wot*, know not; so *nost* = *ne* + *wost*, (thou) knowest not.

285. *Clerk*, a university student, a scholar preparing for the priesthood. It also signifies a man of learning, a man in holy orders. See Audley's Munimenta Academica for much interesting information on early Oxford life and studies.

Oxenford, Oxford, as if the ford of the oxen (A. S. *Oxnaford*); and it has not been proved that this etymology is wrong.

287. *As . . . as.* Some MSS. read *also . . . as* = as . . . as.

290. 'His uppermost short cloak of coarse cloth.'

297. *philosophre* is used in a double sense; it sometimes meant an

alchemist, as in C. T. Group G, l. 1427. The clerk knew philosophy, but he was no alchemist, and so had but little gold.

301. Chaucer often imitates his own lines. He here imitates Troil. iv. 1174—'And pitously gan for the soule preye.'

302. *yaf him.* An allusion to the common practice, at this period, of poor scholars in the Universities, who wandered about the country begging, to raise money to support them in their studies. In a poem in MS. Lansd. 762, the husbandman, complaining of the many burdens he supports in taxes to the court, payments to the church, and charitable contributions of different kinds, enumerates among the latter the alms to scholars:—

'Than commeth clerkys of Oxford, and make their mone,
To her scole-hire they most have money.'

See God spede the Plough, p. 71, in Pierce the Ploughman's Crede, ed. Skeat.

scoleye, to attend school. It is used in the same sense by Lydgate.

307. *Sowninge in*, tending to. Cf. our phrase, 'it *sounds* bad.'

'That day (Domesday) sal (shall) na man be excused
Of nathyng that he wrang (wrong) here used,
That *sownes in* ille on any manere,
Of whilk (which) he was never delyverd here.'

Pricke of Conscience, p. 164, l. 6079.

Ascham evidently plays upon the word in the following passage:—'Some siren shall sing him a song sweete in tune, but *sounding in* the ende to his utter destruction.'—The Scholemaster, p. 72, ed. Mayor, 1863; or ed. Arber, p. 74.

310. *at the parvys*, at the *church-porch*, or portico of St. Paul's, where the lawyers were wont to meet for consultation. Cf. *Parvisum*, the church-porch of St. Mary's, Oxford, where the examinations used to be held. See Warton, ed. 1871, ii. 377; Todd, Illustrations, p. 245; Saunders, p. 164.

320. *Purchasing*, conveyancing; *infect*, invalid. 'The learned Sergeant was clever enough to untie any entail, and pass the property as estate in fee simple.'—W. H. H. Kelke, in N. and Q. 5 S. vi. 487.

323, 324. 'He was well acquainted with all the legal cases and decisions (or decrees) which had been ruled in the courts of law since the time of William the Conqueror.' The Harl. MS. reads, *of King Will were falle* (=*were fallen*, had befallen or occurred).

326. *pinche at*, find fault with. Its original meaning was to act in a niggardly manner (as in the modern verb *pinch*), to deny oneself common necessaries; from which sprang a secondary meaning, to deny or refuse the courtesy or praise due to another, and hence to blame. Palsgrave uses the phrase, '*I pynche courtaysye* (as one that doth that is nyce of condyscions, *Ie fays le nyce*).'

328. *medlee cote*, a coat of mixed stuff or colour.

329. *Gird*, which is the reading in the Harl. MS., is the same as *girt*, girded. The past tense would be *girde*.

ceint of silk, &c., a girdle of silk with small ornaments. The *barres* were called *cloux* in French, and were the usual ornaments of a girdle (Lat. *clavus*). They were perforated to allow the tongue of the buckle to pass through them. 'Originally they were attached transversely to the wide tissue of which the girdle was formed, but subsequently were round or square, or fashioned like the heads of lions, and similar devices, the name of *barre* being still retained, though improperly.'—Way, in Promptorium Parvulorum; s.v. *barre*.

331. Fortescue describes a franklin to be a *pater familias—magnis ditatus possessionibus*. The following extract from John Russell's Boke of Nurture (p. 170, ed. Furnivall) gives us a good idea of a franklin's feast:—

'A Franklen may make a feste Improberabille, } bakoun serued with
brawne with mustard is concordable, } pesoun,
Beef or motoun stewed seruysable, } convenyent for þe se-
Boyled Chykoun or capoun agreable, } soun;
Rosted goose & pygge fulle profitable, } whenne eggis &
Capoun / Bakemete, or Custade Costable, } crayme be gesoun
(scarce).
þerfore stuffe of household is behoveable, } for the second course
Mortrowes or Iusselle ar delectable } by resoun.
Thanne veel, lambe, kyd, or cony, } bakemetes or dow-
Chykoun or pigeoun rosted tendurly, } cettes with alle.
þenne followynge frytowrs, & a leche lovely; } to serue with bothe
Suche seruyse in sesoun is fulle semely } chambur and halle.
Thenne appuls & peris with spices delicately } with bred and chese
Aftur þe terme of þe yere fulle deynteithly, } to calle.
Spised cakes and wafurs worthily, } plese welle bothe gret
With bragot & methe, þus men may meryly } & smalle.'

334. *a sop in wyn*. See note to l. 147.

340. '*St. Julian* was eminent for providing his votaries with good lodgings and accommodation of all sorts. [See Chambers' Book of Days, ii. 388.] In the title of his legend, Bodl. MS. 1596, fol. 4, he is called "St. Julian the gode herberjour" (St. Julian the good harbourer). It ends thus:—

"Therfore yet to this day thei that over lond wende (go),
Thei biddeth (pray) Seint Julian anon that gode herborw (lodging) he hem sende,
And Seint Julianes Paternoster ofte seggeth (say) also
For his fader soule and his moderes, that he hem bringe therto."

Of the virtue of St. Julian's Paternoster see the Decameron, Day 2,

nov. 2.'—Tyrwhitt. His day is Jan. 9. See also Gesta Romanorum, ed. Swan; tale 18.

342. *envyned,* stored with wine. 'Cotgrave has preserved the French word *enviné* in the same sense.'—Tyrwhitt.

343. *bake mete = baked meat;* the old past participle of *bake* was *baken. Baked meats* = meats baked in *coffins* (pies).

345. The verb *snewed* is usually explained as a metaphor from snowing; but the M. E. *snewe,* like the Prov. Eng. *snie* or *snive,* also signifies *to abound, swarm.* Camb. MS. reads 'It snowede in his mouth of mete and drynk.' Cf. 'He was with yiftes [presents] all *bisnewed*;' Gower, C. A. iii. 51.

349. *mewe.* The *mewe* was the place where the hawks were kept while moulting; it was afterwards applied to the *coop* wherein fowl were fattened, and lastly to a place of confinement or secrecy.

350. *stewe,* fish-pond. 'To insure a supply of fish, stew-ponds were attached to the manors, and few monasteries were without them; the moat around the castle was often converted into a fish-pond, and well stored with luce, carp, or tench.'—Our English Home, p. 65.

351. *Wo was his cook,* woeful or sad was his cook. We only use *wo* or *woe* as a substantive. Cf. 'Who was *woo* but Olyvere then.'—Sowdone of Babyloyne, l. 1271. 'I am *woe* for 't;' Tempest, v. 1. 139. Rob. of Brunne (Handling Synne, 7250) says that a rich man's cook 'may no day Greythe hym hys mete to pay.'

351, 352. *sauce—Poynaunt* is like the modern phrase *sauce piquant.* 'Our forefathers were great lovers of "piquant sauce." They made it of expensive condiments and rare spices. . . In the statute of Henry III to restrain high living, the use of sauce is prohibited unless it could be procured at a very moderate cost.'—Our English Home, p. 62.

353. *table dormant.* 'Previous to the fourteenth century a pair of common wooden trestles and a rough plank was deemed a table sufficient for the great hall. . . . Tables, with a board attached to a frame, were introduced about the time of Chaucer, and, from remaining in the hall, were regarded as indications of a ready hospitality.'—Our English Home, p. 29.

355. *sessiouns.* At the Sessions of the Peace. Cf. '*At Sessions* and at Sises we bare the stroke and swaye.'—Higgins's Mirrour for Magistrates, ed. 1571, p. 2.

357. *anlas* or *anelace.* Speght defines this word as a *falchion,* or wood-knife. It was, however, a short two-edged knife or dagger usually worn at the girdle, broad at the hilt and tapering to a point. See Murray's New Eng. Dictionary; Liber Albus, p. 75; Knight, Pict. Hist. of England, i. 872.

gipser was properly a pouch or budget used in hawking, &c., but commonly worn by the merchant, or with any secular attire.—(Way.)

358. *Heng* (or *Hing* in some MSS.), the past tense of *hongen* or *hangen*, to hang.

morne mylk = morning milk.

359. *schirreve*, the *reve* of a *shire*, governor of a county; our modern word *sheriff*.

countour, O. Fr. *comptour*, an accountant, a person who audited accounts or received money in charge, &c.; ranked with pleaders in Riley's Memorials of London, p. 58. It occurs in Rob. of Gloucester, l. 11153. In the Book of the Duch. 435, it simply means 'accountant.'

360. *vavasour*, or *vavaser*, originally a sub-vassal or tenant of a vassal or tenant of the king's, one who held his lands in fealty. Tyrwhitt says 'it should be understood to mean the whole class of middling landholders.' See Lacroix, Military Life of Middle Ages, p. 9. Spelt *favasour* in King Alisaunder, ed. Weber, l. 3827.

361. *Haberdassher*. Haberdashers were of two kinds: haberdashers of small wares—sellers of needles, tapes, buttons, &c.; and haberdashers of hats.

362. *Webbe*, properly a male weaver; *webstere* was the female weaver, but there appears to have been some confusion in the use of the suffixes *-e* and *-stere* (see Piers Plowman, ed. Skeat, B. v. 215), 'mi *wyf* was a *webbe*.'

363. *liveree*, livery. Under the term 'livery' was included whatever was dispensed (*delivered*) by the lord to his officials or domestics annually or at certain seasons, whether money, victuals, or garments. The term chiefly denoted external marks of distinction, such as the *roba estivalis* and *hiemalis*, given to the officers and retainers of the court, as appears by the Wardrobe Book, 28 Edw. I, p. 310, and the Household Ordinances. The practice of distributing such tokens of general adherence to the service or interests of the individual who granted them, for the maintenance of any private quarrel, was carried to an injurious extent during the reigns of Edward III and Richard II, and was forbidden by several statutes, which allowed liveries to be borne only by menials, or the members of guilds. (See Stat. of Realm, ii. pp. 3, 74, 93, 156, 167.) The '*liverée des chaperons*,' often mentioned in these documents, was a hood or tippet, which being of a colour strongly contrasted to that of the garment, was a kind of livery much in fashion, and well adapted to serve as a distinctive mark. This, in later times, assumed the form of a round cap, to which was appended the long *liripipium*, which might be rolled around the head, but more commonly was worn hanging over the arm; and vestiges of it may still be traced in the dress of civic liverymen. The Stat. 7 Hen. IV expressly permits the adoption of such distinctive dress by fraternities and '*les gentz de mestere*,' the trades of the cities of the realm, being ordained

with good intent; and to this prevalent usage Chaucer alludes when he describes five artificers of various callings, who joined the pilgrimage, clothed all '*in o lyveré of a solempne and greet fraternité.*' (All from Way, note to Prompt. Parv., p. 308.)

And they were clothed alle (Elles. &c.); *Weren with us eeke clothed* (Harl.).

365. *apyked* signifies cleaned, trimmed. Bullinger, in his fortieth sermon on the Apocalypse, inveighing against the Roman clergy, says, 'They be commed, and *piked*, and very finely apparelled.'

366. *y-chaped*, having *chapes* (i. e. plates or *caps* of metal at the point of the sheath or scabbard). Tradesmen and mechanics were prohibited from using knives adorned with silver, gold, or precious stones. So that Chaucer's pilgrims were of a superior estate, as is indicated in l. 369.

370. *deys, dese*, or *dais* (Fr. *deis* or *daix*, whence Low Lat. *dasium*), is used to denote the raised platform which was always found at the upper end of a hall, the table or seat of distinction placed thereon; it also meant the tester (Lat. *discus*) with hanging drapery, called also *seler*, cloth of estate, and in French *ciel*, suspended over it.

371. *that he can*, that he knows; *as he couthe*, as he knew how. See l. 390.

372. *shaply*, adapted, fit. It sometimes signifies comely, of good *shape* or form.

373. 'For they had sufficient property and income' (to entitle them to undertake the office of alderman).

377. *And gon to vigilyes al bifore.* 'It was the manner in times past, upon festival evens, called *vigiliæ*, for parishioners to meet in their church-houses, or church-yards, and there to have a drinking-fit for the time. Here they used to end many quarrels betwixt neighbour and neighbour. Hither came the wives in comely manner, and they which were of the better sort had their mantles carried with them, as well as for show as to keep them from cold at table.'—Speght.

379. *for the nones=for the nonce;* this expression, if grammatically written, would be *for then once*, M. E. *for þan anes*, for the once, i. e. for the occasion; where the adv. *anes* (orig. a gen. form) is used as if it were a sb. in the dat. case. Such phrases as *at the nale, at the noke*=at the ale, at the oak, contain also a remnant of the dative case (*then*) of the article: *for then* or *for þan* was originally *for þam.* Cf. M. E. *atte=atten =at þan=at þam.*

381. *poudre-marchaunt tart* is a sharp (tart) kind of flavouring powder, twice mentioned in Household Ordinances and Receipts (Soc. Antiq. 1790) at pp. 425, 434: 'Do therto *pouder marchant*,' and 'do thi flessh therto, and gode herbes and *poudre marchaunt*, and let hit well stew.'—Notes and Queries, Fourth Series, iii. 180.

In the Boke of Nurture (Harl. MS. 4011), l. 533, we read that

'Mustard is meete for brawne, beef, or powdred motoun;
Verdius to boyled capoun, veel, chiken, or bakoun;
. . . . .
Roost beeff and goos with garlek, vinegre, or pepur; . . .
Gynger sawce to lambe, to kyd, pigge, or fawn; . . .
To feysand (pheasant), partriche, or cony, mustard with the sugure.'

'*Tart* and *galingale*, which Chaucer, pre-eminentest, economioniseth above all junquetries or confectionaries whatsoever.'—Nash's Lenten Stuff, p. 36, ed. Hindley. *galyngale* is the root of sweet cyperus. Harman (ed. Strother) notices three varieties: *Cyperus rotundus*, *Galanga major*, *Galanga minor;* Babees Book, ed. Furnivall, pp. 152, 216. See Beaumont and Fletcher's Bloody Brother, ii. 2 (near the end); Marco Polo, ed. Yule, ii. 181; Prompt. Parv., p. 185, note 4; and Rogers, Hist. of Agriculture and Prices, i. 629.

382. *London ale.* London ale was famous as early as the time of Henry III, and much higher priced than any other ale; cf. C. T. 3142.

384. *mortreux* or *mortrewes*. There were two kinds of 'mortrews,' '*mortrewes de chare*' and 'mortrewes of fysshe.' The first was a kind of soup in which chickens, fresh pork, crumbs of bread, yolks of eggs, and saffron formed the chief ingredients; the second kind was a soup containing the roe (or milt) and liver of fish, bread, pepper, ale. The ingredients were first stamped or brayed in a *mortar*, whence it probably derived its name. Lord Bacon (Nat. Hist. i. 48) speaks of 'a *mortresse* made with the brawne of capons stamped and strained.' See Babees Book, pp. 151, 170, 172.

386. *mormal*, a cancer or gangrene. Ben Jonson, in imitation of this passage, has described a cook with an 'old *mortmal* on his skin;' Sad Shepherd, act ii. sc. 2. Palsgrave gives—'*Mormall*, a sore.' In MS. Oo. i. 20, last leaf, in the Camb. Univ. Library, are notices of remedies 'Por la maladie que est apele *malum mortuum*.' It says that it comes from melancholy, and shows a broad hard scurf or crust. Lydgate speaks of 'Goutes, *mormalles*, horrible to the sight;' Fall of Princes, bk. vii. c. 10.

388. *by weste = westward.* A good old expression, which was once very common as late as the 16th century. Cf.

'And made hym kyng agayne *by north* and *south*.'
Hardyng's Chronicle, p. 69.

389. Dartmouth was once a very considerable port; see Essays on Chaucer, p. 456.

390. *rouncy*, a common hackney horse, a nag. Cf. *Rozinante*. '*Rocinante*—significativo de lo que habia sido cuando fué *rocin*, *antes* de lo que ahora era.'—Don Quijote, cap. 1. 'From *Rozin*, a drudge-horse, and

ante, before.'—Jarvis's note. 'A *Runcina* cost £5 10s. at Burton in 1262.' (Rogers.)

391. *a gowne of falding*, a gown (robe) of coarse cloth. The term *falding* signifies 'a kind of frieze or rough-napped cloth,' which was probably 'supplied from the North of Europe, and identical with the woollen wrappers of which Hermoldus speaks, "*quos nos appellamus Faldones.*"'—Way. '*Falding* was a coarse serge cloth, very rough and durable,' &c.; Essays on Chaucer, p. 458.

394. *the hote somer*. 'Perhaps this is a reference to the summer of the year 1351, which was long remembered as the dry and hot summer.' —Wright. There was another such summer in 1370, much nearer the date of this Prologue.

396–398. 'Very many a draught of wine had he drawn (stolen away or carried off from Bordeaux, cask and all) while the chapman (merchant or supercargo to whom the wine belonged) was asleep; for he paid no regard to any conscientious scruples.'

399. *hyer hond*, upper hand.

400. 'He sent them home to wherever they came from *by water*,' i.e. he made them 'walk the plank,' as it used to be called; or, in plain English, threw them overboard, to sink or swim. However cruel this may seem now, it was probably a common practice. 'This battle (the sea-fight off Sluys) was very murderous and horrible. Combats at sea are more destructive and obstinate than upon land;' Froissart's Chron. bk. i. c. 50.

'Fone (*few*) left þai oliue (*alive*), bot did tham to lepe (*made them leap overboard*) . . .

'To wade war tho wrecches casten in the brim,
The kaitefs come out of France at lere tham to swim;'

i.e. those wretches were cast into the surf to wade (if they could); the caitiffs came out of France, to teach themselves to swim.—Minot's Poems, ed. Hall, p. 16. And see Essays on Chaucer, p. 460.

403. *lodemenage*, pilotage. A pilot was called a *lodesman*; see Way's note in Prompt. Parv. p. 310; Riley's Memorials of London, p. 655; Chaucer's Legend of Good Women, 1486; Furnivall's Temporary Preface, p. 98; Essays on Chaucer, pp. 480, 481, 484. At a later period *lodesman* meant any guide; Monk of Evesham, ed. Arber, p. 106.

409. *cryke*, creek, harbour, port.

410. We find actual mention of a vessel called the *Mandelayne* belonging to the port of Dartmouth, in the years 1379 and 1386; see Essays on Chaucer, p. 484. See also N. & Q. 6 S. xii. 47.

411. *With us ther was* (Elles. &c.); *Ther was also* (Harl.).

414. *astronomye*, (really) astrology. See Saunders on Chaucer, p. 175.

415, 416. *kepte*, watched. The *houres* are the astrological hours. He carefully watched for a favourable star in the ascendant. 'A great portion of the medical science of the middle ages depended upon astrological and other superstitious observances.'—Wright. Cf. Nonne Preestes Tale, l. 135.

416. *magik naturel*. Chaucer alludes to the same practices in the House of Fame, bk. iii. ll. 169–180:—

> 'Ther saugh I pleyen jugelours
> . . . . .
> And clerkes eek, which conne wel
> Al this *magyke naturel*,
> That craftely doon her ententes
> To make, *in certeyn ascendentes*,
> Images, lo! through which magyke,
> To make a man ben hool or syke.'

417. The *ascendent* is the point of the zodiacal circle which happens to be ascending above the horizon at a given moment, such as the moment of birth. Upon it depended the drawing out of a man's horoscope, which represented the aspect of the heavens at some given critical moment. The moment, in the present case, is that for making images. It was believed that images of men and animals could be made of certain substances and *at certain times*, and could be so treated as to cause good or evil to a patient, by means of magical and planetary influences. See Cornelius Agrippa, De Occulta Philosophia, lib. ii. capp. 35–47. Cf. Horace, *Sat.* i. 8. 30; Ovid, *Heroid.* vi. 91. In Norton's Ordinall, printed in Ashmole's Theatrum Chemicum, p. 60, it is said that astrologers

> 'With Astrologie joyne Elements also,
> To *fortune*[*n*] their Workings as theie goe;' &c.

Cf. Notes to Man of Law's Tale, 312; Squire's Tale, 352.

420. These are the *four* humours, hot, cold, dry, moist. Milton, Par. Lost, ii. 898. Diseases were supposed to be caused by an undue excess of some one humour.

424. *his bote*, his remedy.

426. *drogges*. MS. Harl. *dragges;* the rest *drogges, drugges*, drugs. The Promptorium Parvulorum has *dragge*, dragetum; and Cotgrave defines *dragée* (the French form of the word *dragge*) as 'a kind of digestive powder prescribed unto weak stomachs after meat, and hence any jonkets, comfits, or sweetmeats served in the last course for stomach-closers.' Old English writers occasionally employ *dragy* in the sense of a small comfit, and *dragoir*, *dragenall*, a vessel for *dragges*.

429–434. Read *th'oldë*. 'The authors mentioned here wrote the chief medical text-books of the middle ages. Rufus was a Greek physician

of Ephesus, of the age of Trajan; Haly, Serapion, and Avicen were Arabian physicians and astronomers of the eleventh century; Rhasis was a Spanish Arab of the tenth century; and Averroes was a Moorish scholar who flourished in Morocco in the twelfth century. Johannes Damascenus was also an Arabian physician, but of a much earlier date (probably of the ninth century); Constanti[n]us Afer, a native of Carthage, and afterwards a monk of Monte Cassino, was one of the founders of the school of Salerno—he lived at the end of the eleventh century; Bernardus Gordonius, professor of medicine at Montpellier, appears to have been Chaucer's contemporary; John Gatisden was a distinguished physician of Oxford in the earlier half of the fourteenth century; Gilbertyn is supposed by Warton to be the celebrated Gilbertus Anglicus. The names of Hippocrates and Galen were, in the middle ages, always (or nearly always) spelt Ypocras and Galienus.'—Wright. Æsculapius, god of medicine, was fabled to be the son of Apollo. Dioscorides was a Greek physician of the second century. Cf. Book of the Duchess, 572. Cf. 'Ippocrate, Avicenna, e Galieno, Averrois,' &c.; Dante, *Inf.* iv. 143. And see the long note in Warton, 1871, ii. 368.

439. 'In cloth of a blood-red colour and of a blueish-grey.' Cf. 'robes de *pers*,' Rom. de la Rose, 9116.

> 'And where ben my gownes of *scarlet*,
> *Sangweyn*, *murrey*, and *blewes* sadde and light,
> *Grenes* also, and the *faire* vyolet,
> Hors and harneys, fresshe and lusty in sight?'
>
> Occleve, De Reg. Principum, p. 26.

440. *taffata* (or *taffety*), a sort of thin silk.

sendal (or *cendal*), a kind of rich thin silk used for lining, very highly esteemed. Thynne says—'a thynne stuffe lyke sarcenett.' Palsgrave however has '*cendell*, thynne lynnen, *sendal*.' See Piers Plowman, B. vi. 11; Marco Polo, ed. Yule (see the index).

441. *esy of dispence*, moderate in his expenditure.

442. *wan in pestilence*, acquired during the pestilence. This is an allusion to the great pestilence of the years 1348, 1349; or to the later pestilences in 1362, 1369, and 1376. See Introd. to Piers Plowman (Clarendon Press Series); table at end of Preface.

443. *For* = because, seeing that. It was supposed that *aurum potabile* was a remedy in some cases. '*Aurum potabile* est auri oleum vel in liquorem redactum;' Ducange. The actual reference is, probably, to Les Remonstrances de Nature, by Jean de Meun, ll. 979, 980, &c.; 'C'est le fin et bon or potable, L'humide radical notable; C'est souveraine medicine;' and the author goes on to refer us to Ecclus. xxxviii. 4—'The Lord hath created medicines out of the earth; and he that is wise will not abhor them.' Hence the Doctor would not abhor gold. And further—'C'est medicine *cordiale*;' ib. 1029.

445. *of bisyde* &c., from (a place) near Bath.

446. 'But she was somewhat deaf, and that was her misfortune.'

447. *cloth-makyng*. 'The West of England, and especially the neighbourhood of Bath, from which the "good wif" came, was celebrated, till a comparatively recent period, as the district of cloth-making. Ypres and Ghent were the great clothing-marts on the Continent.'—Wright. 'Edward the third brought clothing first into this Island, transporting some families of artificers from *Gaunt* hither.'—Burton's Anat. of Mel. p. 51.

450. *to the offring*. We have here an allusion to the offering on Relic-Sunday, when the congregation went up to the altar in succession to kiss the relics. 'But the relics we must kiss and offer unto, especially on Relic-Sunday.'—Book of Homilies.

453. *coverchief* (*keverchef*, or *kerchere*, *kerché*). The *kerchief*, or covering for the head, was, until the fourteenth century, almost an indispensable portion of female attire.

'Upon hir hed a *kerché* of Valence.'

Lydgate's Minor Poems, p. 47.

ful fyne of ground, of a very fine texture. See Pierce the Ploughman's Crede, l. 230, which means 'it was of fine enough texture to take dye in grain.'

454. *ten pound*. 'Ornaments of golden net-work were worn at this time at the side of the face, thickest just beside the eyes, which formed, in reality, part of the caul.'—Pierce the Ploughman's Crede, note to l. 84, ed. Skeat. Cf. the following amusing description of the head-dress of Elizabethan dames from 'The Anatomy of Abuses,' 1585: 'They have also other ornamentes besides these to furnishe forthe their ingenious heades, whiche they call (as I remember) cawles, made netwise, to the ende, as I think, that the clothe of golde, clothe of silver, or els tinsell, (for that is the worst wherewith their heads are covered and attired withall underneath their caules), may the better appeare, and shew itselfe in the bravest maner; so that a man that seeth them (their heades glister and shine in such sorte) would thinke them to have golden heades . . . Then have they *petticoates* (see Prol., ll. 455, 472) of the beste clothe that can be made. And sometimes they are not of clothe neither, for that is thought too base, but of scarlet, grograine, taffatie, silke and such like, fringed about the skirtes, with silke fringe, of chaungeable colour. But whiche is more vayne, of whatsoever their petticoates be, yet must they have kirtles (for so they call them) either of silke, velvett, grograine, taffatie, satten or scarlet, bordered with gardes, lace, fringes, and I cannot tell what besides . . . Their nether-stockes, in like maner, are either of silke, iearnsey, worsted, crewell, or, at least, of as fine yearne, thread or cloth as is possible to be hadde; yea, they are not ashamed to weare *hoase* all *kinde of chaungeable colours*, as green, red,

white, russet, tawny and elswhat.'—pp. 63, 70, 72—(or ed. Furnivall, pp. 69, 74, 76). And see Fairholt's Costume, figs. 125, 129, 130, 151.

457. *moiste*, soft—not 'as hard as old boots.'

460. *chirche-dore*. The priest married the couple at the church-porch, and immediately afterwards proceeded to the altar to celebrate mass, at which the newly-married persons communicated. See Warton, Hist. E. Poetry, 1871, ii. 366, note 1; Anglia, vi. 106; cf. C. T. 5588.

461. *Withouten* = besides. *Other campaignie*, other lovers. This expression (copied from Le Rom. de la Rose, l. 12985—'autre companie') makes it quite certain that the character of the Wife of Bath is copied, in some respects, from that of *La Vieille* in the Roman de la Rose.

465. *Boloigne*. Cf. 'I will have you swear by our dear Lady of Boulogne;' Gammer Gurton's Needle, Act 2, sc. 2. An image of the virgin was preserved at Boulogne. See Heylin's Survey of France, p. 193, ed. 1656 (quoted in the above, ed. Hazlitt).

466. *In Galice* (Galicia), at the shrine of St. James of Compostella, a famous resort of pilgrims in the fourteenth and fifteenth centuries. As the legend goes, the body of St. James the Apostle was supposed to have been carried in a ship without a rudder to Galicia, and preserved at Compostella. See Piers Plowman, A. iv. 109, 110, and note to B. Prol. 47.

Coloigne. At Cologne, where the bones of the Three Kings or Wise Men of the East, *Gaspar*, *Melchior*, and *Balthazar*, are said to be preserved. See Coryat's Crudities; Chambers, Book of Days, ii. 751.

468. *Gat-tothed* = *gat-toothed*, meaning gap-toothed, having teeth wide apart or separated from one another. A *gat* is an opening, and is allied to E. *gate*. Cf. Icel. *gat*, a hole, as in *skrár-gat*, a key-hole; O. Sax. *gat*, an opening, as in *nádlon gat*, the eye of a needle. Hexham's Dutch Dict. has: '*een Gat*, a hole; *het Gat van een Net*, the hole of a net; also *een Gat*, a dore, or a gate.' The Friesic *gat*, Dan. *gat*, and Norweg. *gat* all mean a hole, or a gap. Very similar is the use of the Shropshire *glat*, a gap in a hedge, also a gap in the mouth caused by loss of teeth. Example: 'Dick, yo' bin a flirt; I thought yo' wun (*were*) gwein to marry the cook at the paas'n's. Aye, but 'er 'd gotten too many *glats* i' the mouth for me;' Miss Jackson's Shropshire Word-book. Speght reads *cat-tothed*. *Gat-toothed* has also been explained as *goat-toothed*, lascivious, but the word *goat* appears as *goot* in Chaucer. 'Famine—the *gap-toothed* elf;' Golding's Ovid, b. 8; leaf 105. Holland uses it for *tut-mouthed* = having the lower jaw projecting beyond the upper. See Trench's 'On some Deficiencies in our Eng. Dictionaries,' p. 42. It occurs again, C. T. 6185.

472. *foot-mantel*. Tyrwhitt supposes this to be a sort of *riding-petticoat*, such as is now used by market-women. It is clearly shewn, as a blue

outer skirt, in the drawing in the Ellesmere MS. At a later time it was called a *safe-guard*, and its use was to keep the gown clean.

475. *remedyes.* An allusion to the title and subject of Ovid's book, Remedia Amoris.

476. *the olde daunce*, the old game, or custom. Cotgrave has the French phrase, '*Elle sçait asses de la vieille danse.*' Cf. *wrechit dans*, Launcelot of the Laik, l. 1321, and *loves daunce*, Chaucer (Aldine), vol. iv. p. 198, l. 4. The phrase is borrowed from Le Roman de la Rose, l. 3946—'Qu'el scet toute la vielle dance;' E. version, l. 4300—'For she knew alle the olde daunce.' It occurs again; Troil. iii. 695.

478. *Persoun of a toun*, the parson or parish priest. Chaucer, in his description of the parson, contrasts the piety and industry of the secular clergy with the wickedness and laziness of the religious orders or monks. See Dryden's 'Character of a Good Parson.'

486. 'He was very loath to excommunicate those who failed to pay the tithes that were due to him.' 'Refusal to pay tithes was punishable with the lesser excommunication;' Bell.

489. *offring*, the voluntary contributions of his parishioners.

substaunce, income derived from his benefice.

492. *lafte not*, left not, ceased not.

502. *lewed*, unlearned, ignorant. *Lewed* or *lewd* originally signified the people, laity, as opposed to the clergy; the modern sense of the word is not common in Middle English.

503–504. St. John Chrysostom also saith, 'It is a great shame for priests, when laymen be found faithfuller and more righteous than they.' —Becon's Invective against Swearing, p. 336.

507. *to hyre.* The parson did not leave his parish duties to be performed by a strange curate, that he might have leisure to seek a chantry in St. Paul's. See Piers Plowman, B-text, Prol. l. 83: and cf. the following:—

'Fulle many men knowe I that yane and gape
After some fatte and riche benefice;
Chirche ne prebende unnethe hem may escape,
But they as blive it hent up and trice.

. . . . .

Adayes now, my sone, as men may see,
O (one) chirche to o man may nat suffise,
But algate he mote have pluralitee,
Elles he kan not lyve[n] in no wise.
Ententyfly he kepeth his servise
In court, ther his labour shall not moule,
But to his cure loketh he fulle foule.
Though that his chauncelle roof be alle to-torne,
And on hye awtere reyne or snewe,

He rekkethe not, the cost may be forborne
Cristes hous to repaire or make newe;
And thoughe ther be fulle many a vicious hewe
Undir his cure, he takethe of it no kepe:
He rekkethe never how rusty ben his shepe.'
Occleve, De Reg. Principum, pp. 51, 52.

510. *chaunterie*, chantry, an endowment for the payment of a priest to sing mass agreeably to the appointment of the founder.

517. *daungerous*, not affable, difficult to approach. *digne*, full of dignity; hence, repellent. 'She was as *digne* as water in a ditch;' C. T. 3962; because stagnant water keeps people at a distance.

519. *fairnesse*, i. e. by leading a fair or good life. The Harleian MS. has *clennesse*, that is, a life of purity.

525. *wayted after*, looked for. See line 571. Cf. Knightes Tale, line 364.

526. *spyced conscience*; so also in C. T. 6017. *Spiced* here seems to signify, says Tyrwhitt, nice, scrupulous. It occurs in the Mad Lover, act iii. sc. 1, by Beaumont and Fletcher. When Cleanthe offers a purse, the priestess says,—

'Fy! no corruption . . . .
Cle. Take it, it is yours;
Be not so *spiced;* 'tis good gold;
And goodness is no gall to th' conscience.'

'Under pretence of *spiced* holinesse.'—Tract dated 1594, ap. Todd's Illustrations of Gower, p. 380.

534. *though him gamed or smerte*, though it was pleasant or unpleasant to him.

541. *mere.* People of quality would not ride upon a mare.

548. *the ram.* This was the usual prize at wrestling-matches. See CH. II., note to Group B, l. 1931.

549. *a thikke knarre*, a thickly knotted (fellow), i.e. a muscular fellow.

550. *of harre*, off its hinges, lit. hinge. 'I horle at the notes, and heve hem al of herre;' Poem on Singing, in Reliq. Antiquæ, ii. 292. Gower has *out of herre*, off its hinges, out of use, out of joint; Conf. Amant. bk. ii, ed. Pauli, i. 259; bk. iii, i. 318.

553. Todd cites from Lilly's *Midas*—'How, sir, will you be trimmed? Will you have your beard like a *spade* or a bodkin?'—Illust. of Gower, p. 258.

559. *forneys.* 'Why, asks Mr. Earle, should Chaucer so readily fall on the simile of a *furnace*? What, in the uses of the time, made it come so ready to hand? The weald of Kent was then, like our "black country" now, a great smelting district, its wood answering to our coal; and Chaucer was Knight of the Shire, or M.P. for Kent.'—Temporary Preface to the Six-Text edition of Chaucer's Canterbury Tales, p. 99.

560. *golyardeys*, one who gains his living by following rich men's tables, and telling tales and making sport for the guests. Tyrwhitt says, 'This jovial sect seems to have been so called from *Golias*, the real or assumed name of a man of wit, towards the end of the twelfth century, who wrote the Apocalypsis Goliæ, and other pieces in burlesque Latin rhymes, some of which have been falsely attributed to Walter Map. In several authors of the thirteenth century, quoted by Du Cange, the *goliardi* are classed with the *joculatores et buffones*.' But Mr. Skeat thinks that *Golias* is the sole invention of Walter Map, the probable author of the 'Golias' poems. See Piers Plowman, ed. Skeat, p. 101 (Clarendon Press Series); Morley's Eng. Writers, 1866, i. 586.

562. 'Besides the usual payment in money for grinding corn, millers are always allowed what is called "toll," amounting to 4 lbs. out of every sack of flour.'—Bell.

563. *a thombe of gold*. 'An explanation of this proverb is given on the authority of Mr. Constable, the Royal Academician, by Mr. Yarrell in his History of British Fishes, who says, when speaking of the Bullhead or *Miller's Thumb*, "The head of the fish is smooth, broad, and rounded, and is said to resemble exactly the form of the thumb of a miller, as produced by a peculiar and constant action of the muscles in the exercise of a particular and most important part of his occupation. It is well known that all the science and tact of a miller is directed so to regulate the machinery of his mill that the meal produced shall be of the most valuable description that the operation of grinding will permit, when performed under the most advantageous circumstances. His profit or his loss, even his fortune or his ruin, depend upon the exact adjustment of all the various parts of the machinery in operation. The miller's ear is constantly directed to the note made by the running-stone in its circular course over the bed-stone, the exact parallelism of their two surfaces, indicated by a particular sound, being a matter of the first consequence; and his hand is as constantly placed under the meal-spout, to ascertain by actual contact the character and qualities of the meal produced. The thumb, by a particular movement, spreads the sample over the fingers; the thumb is the gauge of the value of the produce, and hence have arisen the sayings of *worth a miller's thumb*, and *an honest miller hath a golden thumb*, in reference to the amount of the profit that is the reward of his skill. By this incessant action of the miller's thumb, a peculiarity in its form is produced, which is said to resemble exactly the shape of the head of the fish, constantly found in the mill-stream, and has obtained for it the name of the Miller's Thumb, which occurs in the comedy of Wit at several Weapons by Beaumont and Fletcher, act v. sc. 1; and also in Merrett's Pinax. Although the improved machinery of the present time has diminished the necessity for the miller's skill in the mechanical department, the thumb is still

constantly resorted to as the best test for the quality of flour." After all, is not the old proverb satirical, inferring that all millers who *have not golden* thumbs are rogues—argal, as Shakspeare says, that all millers are rogues?' See Notes and Queries, Fourth Series, iii. May 1, 1869, p. 407. The latter is Tyrwhitt's explanation. Cf.

'When millers toll not with a golden thumbe.'
Gascoigne's Steel Glass, l. 1080.

Ray's Proverbs give us—'An honest miller has a golden thumb;' ed. 1768, p. 136. Brand, in his Pop. Antiquities, ed. Ellis, iii. 387, quotes from an old play—'Oh the mooter-dish, *the miller's thumbe!*'

567. *Maunciple* or *manciple*, an officer who had the care of purchasing provisions for a college, an inn of court, &c. (Still in use.)

570. *took by taille*, took on credit. Cf. Piers Plowman, ed. Wright, vol. i. p. 68, and ed. Skeat (Clarendon Press Series), B. iv. 58:—

'And (he) bereth awey my whete,
And taketh me but a *taille*
For ten quarters of otes.'

572. *ay biforn*, ever before (others).

584. *al a*, a whole. Cf. '*al a* summer's day' (Milton, P. L. i. 449).

586. *hir aller cappe*, the caps of them all. *Hir aller* = eorum omnium. '*To sette*' a man's '*cappe*' is to overreach him, to cheat him, or to befool him. Cf. C. T. 3145.

587. *Reve.* See Mr. Thorold Rogers' capital sketch of Robert Oldman, the Cuxham bailiff, a serf of the manor (as reeves always were), in his Agriculture and Prices in England, i. 506–510.

609. *astored* (Elles. &c.); *istored* (Harl.).

612. *and yet a gowne and hood* (Elles.); *a cote and eek an hood* (Harl.).

615. *Stot*, probably what we should now call a cob. Mr. J. E. T. Rogers, in his Hist. of Agriculture, i. 36, supposes that a stot was a low-bred undersized stallion.

616. *Scot.* 'The name given to the horse of the reeve (who lived at Bawdeswell, in Norfolk) is a curious instance of Chaucer's accuracy; for to this day there is scarcely a farm in Norfolk or Suffolk, in which one of the horses is not called Scot;' note in Bell's Chaucer.

617. *fers.* Some MSS. read *blew.* See note on l. 439.

621. *Tukked aboute*, with his long coat tucked up round him by help of a girdle. In the pictures in the Ellesmere MS., both the reeve and the friar have girdles, and rather long coats. See *Tuck* in Skeat, Etym. Dict.

624. *cherubinnes face.* H. Stephens, Apologie for Herodotus, i. c. 30, quotes the same thought from a French epigram—'Nos grands docteurs *au cherubin visage.*'—T. 'His face was red as any *cherubyn*;' Thynne, Debate between Pride and Lowliness.

625. *sawceflem* or *sawsfleam*, having a red pimpled face. 'Tyrwhitt has a note upon the word, which proves that *sawceflem* was a special kind of malady. He quotes from an old French physic-book, and from the Thousand Notable Things: "Oignement magistrel *pur sausefleme* et pur chescune manere de *roigne*. . . . A *sawsfleame* or red pimpled face is helped with this medicine following." In his Glossary, however, he gives a quotation from "MS. Bodl. 2463," which seems to settle the etymology of the word—"Unguentum contra *salsum flegma*, scabiem, &c. See Galen in Hippoc. de Aliment. Comment. iii. p. 277: ὁ λάχην . . . γίνεται ἀπὸ φλέγματος ἁλμυροῦ καὶ τῆς ξανθῆς χόλης. And again: ὁ ἀλφὸς . . . ὑπὸ τοῦ φλέγματος, οὐκ ἀλυκοῦ." See also Halliwell under "Sauseflemed." In John Russell's Boke of Nurture, l. 776 (Manners and Meals in Olden Time), we have "a *flewische* countenance" given as the sign of the phlegmatic temperament, and a note refers us to Promptorium Parvulorum, where we find *flew* and *flewme=flegma*. (In some MSS. of Chaucer we get *sawceflewm* and *sauseflewme*.) The four humours of the blood, and the four consequent temperaments, are constantly referred to in various ways by early writers—by Chaucer as much as by any. In the Ayenbite of Inwyt, p. 157, we are told how the Devil tempts men through the four complexions—"þane *fleumatike* mid glotonye and be sleauþe." As to imposthumes, &c. arising from disorders of the four humours, I find an apposite fragment in the Retrospective Review (New Series, ii. p. 411, August, 1854): "It is to wit atte begynny[n]g that all empostimes withoutforth, that be hoven and swollen, eythir thei ben litill or grett. If thei be grett, thei ben sprongen of iiij humers synnynge. Wherfor empostume off *blode* and yer-off engendred is callyd *fflegmon; empostume sprungen off flewme* is callyd baas, that is to say law, empostume; of rede *coleryk* is called hersipula. Empostume sprungen off *malancoli* is called sclyros."'—John Addis, M.A.; in Notes and Queries, Fourth Series, iv. 64, July 17, 1869.

632. Cf. 'Such *whelkes* [on the head] haue small hoales, out of the which matter commeth. . . And this euill commeth of vicious and gleymie [viscous] humour, which commeth to the skin of their head, and breedeth therein pimples and *whelks*.'—Batman on Bartholome, lib. 7. c. 3. In the same, lib. 7. c. 67, we read that 'A *sauce flume* face is a priuye signe of leprosie.' Cf. Shak. Hen. V. iii. 6. 108.

643. *Can clepen Watte*, i. e. can call Walter (Wat) by his name; just as parrots are taught to say 'Poll.' In Political Songs, ed. Wright, p. 328, an ignorant priest is likened to a jay in a cage, to which is added: 'God Engelish he speketh, ac [*but*] he wot nevere what.'

646. *Questio quid iuris*. 'This kind of question occurs frequently in Ralph de Hengham. After having stated a case, he adds, *quid juris*, and then proceeds to give an answer to it.'—T. It means—'the question is, what law (is there)?' i. e. what is the law on this point?

654–657. 'He would teach his friend to stand in no awe of the archdeacon's curse (excommunication), unless he supposed that his soul resided in his purse; for in his purse [not in his soul] he should be punished' (i.e. by paying a good round sum he could release himself from the archdeacon's curse).

662. *war him of*, i. e. let him beware of.

significavit, i. e. of a writ *de excommunicato capiendo*, which usually began, 'Significavit nobis venerabilis frater,' &c.—T.

663. *In daunger*, in his jurisdiction, within the reach or control of his office; the true sense of M. E. *daunger* is 'power to harm.' For *gyse* (Elles. &c.) Harl. alone has *assise*.

665. *and was al hir reed*, and was wholly their adviser.

666, 667. *gerland*. The *garland* here spoken of was distinct from the *bush*. The latter was made of ivy-leaves; and every tavern had an ivy-bush hanging in front as its sign; hence the phrase, 'Good wine needs no bush,' &c. See Becon's works, 'The Acts of Christ,' p. 524. But the *garland*, often used in addition to the *bush*, was made of three equal hoops, at right angles to each other, and decorated with ribands. It was also called a *hoop*. The sompnour wore only a *single* hoop. In Riley's Memorials of London, p. 133, *garland* means a metal circlet worn on the head.

667. *ale-stake*, a support for a garland in front of an ale-house. For a picture of an ale-stake with a garland, see Hotten's Book of Signboards. Chatterton, in his poem of Aella, st. 30, has the line

'Around the ale-stake minstrels sing the song.'

On this Mr. Skeat remarks, in his edition of Chatterton, vol. ii. p. xix—'The very use of the prep. *around* shews that the line was written long after ale-stakes had ceased to exist, by a person who had never seen one. It is true that Speght wrongly explains an *ale-stake* by a May-pole, in which he is, as usual, carefully copied by Kersey and Bailey; but it is, in reality, nothing of the sort, nor would minstrels be able to gather *around* it, unless they possessed the unusual qualification of being able to walk like flies up and down the side of a house. The position of it was such that it did not stand upright, but projected *horizontally* from the side of a tavern at some height from the ground, as shewn in Larwood and Hotten's Book of Signboards. Hence the enactments made that it should never extend above the roadway for more than seven feet; see Liber Albus, ed. H. T. Riley, 1861, pp. 292, 389. . . . The right expression is "*at* this ale-stake," Cant. Tales, 12255.'

670. *Of Rouncivale*. 'I can hardly think that Chaucer meant to bring his Pardoner from Roncevaux, in Navarre, and yet I cannot find any place of that name in England. An hospital, Beatæ Mariæ de Rouncyvalle, in Charing, London, is mentioned in the Monast. tom. ii. p. 443; and there was a Runceval-Hall in Oxford. (Stevens, vol. ii.

p. 262.) So that perhaps it was the name of some fraternity.'—Tyrwhitt.

672. *Com hider, love, to me.* 'This, I suppose, was the beginning, or the burthen of some known song.'—Tyrwhitt.

673. *bar . . . a stif burdoun*, sang the bass. Cf. Fr. *bourdon*, the name of a deep organ-stop.

682. *the newe Iet*, the new fashion, which is described in ll. 680–683.

'Also, there is another newe *gette*,
A foule waste of clothe and excessyfe,
There goth no lesse in a mannes typette
Than of brode clothe a yerd, by my lyfe.'—Occleve.

685. *vernicle*, 'a diminutive of *Veronike* (Veronica), a copy in miniature of the picture of Christ, which is supposed to have been miraculously imprinted upon a handkerchief preserved in the church of St. Peter at Rome. . . It was usual for persons returning from pilgrimages to bring with them certain tokens of the several places which they had visited; and therefore the Pardoner, who is just arrived from Rome, is represented with a *vernicle sowed on his cappe*.'—Tyrwhitt. See Piers Plowman, ed. Skeat, B. v. 526:—

'A bolle and a bagge he bare by his syde;
An hundreth of ampulles on his hatt seten,
Signes of Synay, and shelles of Galice,
And many a cruche on his cloke and keyes of Rome,
And the *vernicle* bifore, for men shulde knowe
And se bi his signes, whom he sought hadde.'

687. *Bret-ful of pardoun*, brim-full (top-full, full to the top) of indulgences.

692. *Fro Berwik*, from Berwick to Ware (in Hertfordshire), from North to South of England. See the similar phrase—'From Barwick to Dover, three hundred miles over'—in Pegge's Kenticisms (E.D.S.), p. 70.

701. Heywood in the following lines has borrowed, with some alterations, the preamble to Chaucer's Pardoner's Tale (see 'A Dialogue of Wit and Folly,' ed. Fairholt, pp. liii–lvi):—

'*The pardoner.* God and saynte Leonarde sende ye
all his grace
As many as ben assembled in this place.
Good devout people that here do assemble,
I pray God that ye may all well resemble
The ymage, after whiche you are wrought;
And that ye save that Chryst in you bought.
Devout chrysten people, ye shall all wytte
That I am comen hyther ye to vysytte,
Wherfore let us pray thus or I begynne,

Our sauyoure preserue ye all from synne!
And enable ye to receyue this blessed pardon,
Whiche is the greatest vndor the son,
Graunted by the pope in his bulles under lede,
Whiche pardon ye shall fynde whan ye are dede,
That offereth outher grotes er els pens,
To these holy relyques, whiche or I go hens
I shall here shewe, in open audyence,
Exortynge ye all to do to them reuerence.
But first ye shall know well, yᵗ I com fro Rome,
Lo here my bulles, all and some,
Our lyege lorde seale here on my patent
I bere with me, my body to warant;
That no man be so bolde, be he preest or clarke,
Me to dysturbe of Chrystes holy warke;
Nor haue no dysdayne, nor yet scorne,
Of these holy reliques whiche sayntes haue worne.
Fyrst, here I shewe ye, of a holy Jewes shepe
A bone, I pray you take good kepe
To my wordes, and marke them well:—
Yf any of your bestes belyes do swell,
Dyppe this bone in the water that he dothe take
Into his body, and the swellynge shall slake.
And yf any worme haue your beestes stonge,
Take of this water, and wasshe his tonge,
And it wyll be hole anon; and furthermore
Of pockes, and scabbes, and every sore,
He shall be quyte hole that drynketh of the well
That this bone is dipped in; it is treuth that I tell!
And yf any man that any beste oweth
Ones in the weke, or that the cocke croweth,
Fastynge wyll drynke of this well a draughte,
As that holy Jew hath vs taught,
His beestes and his store shall multeply.
And maysters all, it helpeth well;
Thoughe a man be foule in ielous rage,
Let a man with this water make his potage,
And neuermore shall he his wyfe mystryst.
Here is a mytten eke, as ye may se;
He that his hande wyll put in this myttayn,
He shall haue encrease of his grayn,
That he hath sowne, be it w[h]ete or otys,
So that he offer pens, or els grotes.
And another holy relyke eke here se ye may;

The blessed arme of swete Saynt Sondaye!
And who so euer is blessyd with this ryght hande,
Can not spede amysse by se nor by lande;
And if he offereth eke with good deuocyon,
He shall not fayle to come to hyghe promocyon.
And another holy relyke here may ye see,
The great too of the Holy Trynyte.
And who so euer ones doth it in his mouthe take,
He shall neuer be dysseasyd with the tothe-ake!
Canker nor pockys shall there none brede!
This that I shewe ye is matter indede!
And here is of our Lady, a relyke full good,
Her bongrace which she ware with her French hode*
Whan she wente oute, al-wayes for sonne-bornynge;
. . . . . .
And if this bongrace they do deuoutly kys,
And offer therto, as theyre deuocyon is.
Here is another relyke, eke a precyous one,
Of all helowes [All Saints] the blessyd jaw-bone,
Which relyke, without any fayle,
Agaynst poyson chefely dothe preuayle.
For whom so euer it toucheth, without dout,
All maner venym from hym shall issue out;
So that it shall hurt no maner wyghte;
Lo, of this relyke the great power and myght,
Which preseruyth from poyson euery man.
Lo of Saynt Myghell, eke the brayn-pan!
Which for the hed-ake is a preseruatyfe,
To every man or beste that beryth lyfe.
And further it shall stande hym in better stede,
For his hede shall neuer ake whan that he is dede.
Nor he shall fele no maner grefe nor payn,
Though with a sworde one cleue it than a-twayn!
But be as one that lay in a dede slepe,
Wherfore to these relykes now come crouche and crepe.
But loke that ye offerynge to them make
Or els can ye no maner profyte take.'

Cf. Pardoner's Prol. 336–340, 350–376; see CH. 3, pp. 40, 41.

* The French hood was the close coif, fashionable among ladies at this period; the bongrace was a frontlet attached to the hood, and standing up round the forehead; as may be particularly seen in the portraits of Queen Anne Bullen. See History of Costume in England, p. 243, and Glossary, p. 441 (vol. i. p. 232, vol. ii. p. 57, ed. 1885).

716. *Thestat, tharray* = the estate, the array: the coalescence of the article with the noun is very common in Old English writers.

726. 'That ye ascribe it not to my ill-breeding.'

727. *pleynly speke* (Elles. &c.); *speke al pleyn* (Harl.).

734. *Al speke he*, although he speak. See *al have I*, l. 744.

741, 742. This saying of Plato is taken from Boethius, De Consolatione, lib. iii. pr. 12. 'Thou hast lerned by the sentence of Plato, that nedes the wordes moten ben cosynes to tho thinges of whiche thei speken;' see Boeth., ed. Morris, p. 106, ll. 16, 17. In Le Roman de la Rose, 7131, Jean de Meun says that Plato tells us speech was given us to express our wishes and thoughts, and proceeds to argue that men ought to use coarse language. Chaucer was thinking of this singular argument. We also find in Le Roman (l. 15372) the very words of the present passage:—

> 'Li dis doit le fait resembler;
> Car les vois as choses voisines
> Doivent estre à lor faiz cosines.'

764. *I saugh nat* (Elles. &c.); *I ne saugh* (Harl.). To scan the line, read *I n' saugh*, dropping the *e* in *ne*.

770. 'May the blessed martyr reward you!'

772. *talen* = to tell tales.

785. *to make it wys*, to make it a matter of wisdom or deliberation; so also *made it straunge* = made it a matter of difficulty, C. T. 3978.

810. *and our othes swore*, and *we* our oaths swore; see next line.

817. *In heigh and lowe.* 'Lat. *In*, or *de alto et basso*, Fr. *de haut en bas*, were expressions of entire submission on one side, and sovereignty on the other.'—Tyrwhitt. It here means—'under all circumstances.'

822. *day.* It is the morning of the 17th of April. See CH. 2, p. xi.

826. *St. Thomas a Waterings* was a place for watering horses, at a brook beside the second mile-stone on the road to St. Thomas's shrine, i. e. to Canterbury. See Nares.

838. *draweth cut*, draw lots, lit. draw the *short* straw. In the Gloss. to Allan Ramsay's poems, ed. 1721, he explains—'*cutts*, lots. These cuts are usually made of straws unequally cut, which one hides between his finger and thumb, whilst another draws his fate.' See Brand, Pop. Antiq., iii. 337. The one who drew the shortest (or else the longest) straw was the one who drew the lot. Cf. '*Sors*, a kut, or a lotte;' Reliquiæ Antiquæ, i. 7. 'Froissart calls it *tirer à longue paille*, to draw the *long* straw,' vol. i. c. 294.—T. 'After supper, we drew *cuttes* for a score of apricoks, the longest *cut* stil to draw an apricoke;' Marston, Induction to *The Malcontent*.

847. *as was resoun*, as was reasonable or right.

GLOSSARY.

A = Prologue. B = Knightes Tale. C = Nonne Prestes Tale.

The following are the chief contractions used:—

A.S.	= Anglo-Saxon.	Lat.	= Latin.
Dan.	= Danish.	M. E.	= Middle English.
Du.	= Dutch.	O. F.	= Old French.
F.	= French.	O. H. Ger.	= Old High German.
Ger.	= German.	Prompt. Parv.	= Promptorium Parvulorum.
Goth.	= Gothic.		
Gr.	= Greek.	Prov. Engl.	= Provincial English.
Icel.	= Icelandic.	Sp.	= Spanish.
It.	= Italian.	Sw.	= Swedish.

An asterisk prefixed to a form signifies that such a form is theoretical.

A.

A, one, single. A. S. *án*, Ger. *ein*, one; Eng. indef. article *an* or *a*. Cf. M. E. *o*, *oo*, one; *ta*, *to*, the one, the first.

A, in, on; cf. *a-night*, B 184; *a-morwe*, A 822; *a-day*, in the day, B 1765; *a Goddes name*, in God's name, A 854; *a-three*, in three, B 2076. Cf. Mod. Eng. *a-foot*, *a-sleep*, *a-hunting*, *a-building*, &c. A. S. and O. S. *an*, in, on. It is still used in the South of England.

Abbey, abbey: C 34.

Able, fit, capable, adapted: A 167. Lat. *habilis* (Lat. *habeo*, to have), convenient, fit: O. F. *habile*, able, expert, fit.

Aboghte (the pret. of *abegge* or *abye*), atoned for, suffered for: B 1445; pp. *aboght*, 2242. A. S. *ábycgan*, to redeem, pay the purchase-money, to pay the penalty (from *bycgan*, to buy). Cf. the modern expression 'to buy it dear.' 'So shalt thou honge in helle and *bye* it dere:' Occleve, De Reg. Princip. 162. Shakespeare and Milton have, from similarity of sound, given the sense of *abye* to the verb *abide*, as in the following examples:—

'If it be found so, some will dear *abide* it.'—Julius Cæsar, iii. 2. 119.

'Disparage not the faith thou dost not know,
Lest to thy peril thou *abide* it dear.'—Mids. Night's Dream, iii. 2. 175.

'How dearly I *abide* that boast so vain.'—Paradise Lost, iv. 87.

Abood, delay: B 107. See **Abide**.

Aboven, above: A 53. A. S. *ábufan*, *be-ufan*, *ufan*; Du. *boven*, above. Cf. the M. E. forms *buve*, *buven*, *aboon*, above.

Abrayde, started (suddenly), awoke: C 188. A. S. *bregdan*, to move, turn, weave; Icel. *bregða*, to draw out a sword, to pull down, to awake, to leap. The M. E. *braide* has all these meanings, and signifies also to cry out suddenly, to scold; whence Eng. *braid*, *upbraid*. The A. S. *brægd*, *bregd*, Icel. *bragð*, signifies a sudden start, blow, deceit; hence the M. E. phrase 'at a braid,' = in a trice. The Icel. *bragð* is also applied to the features or to the gestures, by which an individual is characterized; hence Prov. Eng. *braid*, to resemble, pretend; Eng. *braid*, appearance (Bailey). Shakespeare uses *braid* = *braided*, of deceitful manner.

Abregge, to shorten, *abridge*: B 2141. F. *a-breger*; Lat. *abbreviare*. Cf. M. E. *agregge*, *agredge*, to aggravate, from F. *aggréger* (from Lat. *gravis*).

Abyde, **Abyden** (pret. *abod*, *abood*; pp. *abiden*), abide, delay, wait for, await: B 69, 2124; C 260. A. S. *abídan*, *bídan*, to wait, remain; Goth. *beidan*, to expect.

Accomplice, to accomplish: B 2006.

Accord, **Acord**, agreement: A 838, C 59.

Achat, purchase: A 571. O. F. *achepter*, to buy; F. *acheter*, It. *accattare*, to acquire, get; Low Lat. *accaptare*. Cf. M. E. *acates*, cates, victuals, provision, delicacies; *catery*, store-room; Eng. *cater*. F. *acha'*, purchase.

Achatour, purchaser, caterer: A 568. See **Achat**.

Acordaunt, according to, agreeing, suitable: A 37.

Acorde, to agree, suit: A 244, 830; *pp.* Acorded, B 356. F. *accorder*, to agree (from Lat. *cor*, the heart).

Adamant, adamant: B 1132. Gr. *ἀ-δάμας* (*a* privative, *δαμάω*, to tame, subdue), the hardest metal, probably steel (also the diamond); whence Eng. *adamantine*.

'In *adamantine* chains and penal fire.'—Milton, Par. Lost, i. 48. Adamant is sometimes (but incorrectly) applied to the *magnet* or *loadstone*. Cf. 'Well she's a most attractive *adamant*.'—T. Heywood, ed. Collier, p. 8.

Adoun, down, downwards, below: A 393; cf. *doun*, B 245. A.S. *of-dúne* (cf. O. F. *à val*, to the valley, downwards), from the hill, downwards; from *dún*, a hill, down.

Adrad, *pp.* in great dread, afraid: A 605. Cf. M. E. *of-drad*, much afraid; where the prefix *of* is intensitive, like *for-*, Lat. *per-*.

Aferd, **Afered**, in great fear, afraid: A 628, B 660. Cf. M. E. *ferd*, *ferdnesse*, fear; *offered*, much afraid. See **Adrad**.

Affecciouη, affection, hope: B 300.

Affermed, confirmed: B 1491.

Affrayed, terrified, scared: C 458. F. *effrayer*, to scare, appal; *effroi*, terror: whence *affray*.

Affyle, to file, polish: A 712. F. *affiler*, It. *affilare*, to sharpen: F. *fil*, edge; Lat. *filum*, a thread.

Afright, in fright, afraid: C 75. From A. S. *fyrhtu*, fright. Cf. Goth. *faurhts*, timid.

Agast, terrified, *aghast*: B 1483; **Agaste him**, was terrified: B 1566. Cf. M. E. *gastlic*, ghastly, *gastnes*, fear; A. S. *gǽstan*, Goth. *us-gaistjan*, to terrify; *us-geisnan*, to be amazed; Dan. *gys*, terror.

Agayn, **Ageyn**, again, against, towards: A 66, 801. A. S. *ongéan*, *on-gén*, *a-gén*, opposite, towards, against; *géan*, opposite, against; O. Sw. *gen*, opposite; Ger. *gegen*, against.

Agon, Agoon, gone, past, B 418, 924; the past participle of M. E. verb *agon*, to go, pass away. A. S. *ágán, ágangan*. We also meet with *ygo* in the same sense, and some etymologists have erroneously supposed that the prefix *a-* is a corruption of *y-*.

Agrief, in grief: C 73. 'To take it *agrief*' = to take it amiss, feel aggrieved, be displeased.

Al, all, whole (cf. *al a* = a whole, A 584); quite, wholly (cf. *al redy, al armed*, &c.); although cf. *al speke he, al have I, al be it*): A 71, 76, 297, 734, B 1406. See **Alle**.

Alaunts, a species of dog: B 1290. They were used for hunting the boar. Sp. and Ital. *alano*. Tyrwhitt says they were much esteemed in Italy in the fourteenth century. *Gualv. de la Flamma* (ap. Murator. Antiq. Med. Æ. t. ii. p. 394) commends the governors of Milan '*quod equos emissarios equabus magnis commiscuerunt, et procreati sunt in nostro territorio* DESTRARII *nobiles, qui in magno pretio habentur. Item* CANES ALANOS *altae staturae et mirabilis fortitudinis nutrire studuerunt.*'

Al be, although: A 297.

Alderbest. See **Aller**.

Ale-stake, a horizontal stake projecting from an ale-house to support a sign, A 667; '*le moy d'une taverne*' (Palsgrave). It appears that a *bush* was often placed at the end of the ale-stake.

Algate, always: A 571. M. E. *algates*; cf. *swaga'e*, thus; North Prov. Eng. *gate*, way; Eng. *gait*; Icel. *gata*, a path; Sw. *gata*, way, street.

Alighte, (pp. *alight*), alighted: A 722, B 125. Cf. the phrase 'to *light* upon.' A. S. *álihtan*, to descend, alight.

Alle, pl. of *al* (all): A 26, 53.

Aller, of all (gen. pl. of *al*). The older forms are *alra, alre, aller*, later *alder, alther; our aller*, of us all, A 823; *hir aller*, of them all, A 586; *alderbest*, best of all, A 710, &c. The insertion of *d* or *th* serves merely to strengthen the word, as in *lend, spend* (older forms *lene, spene*).

Alliaunce, alliance: B 2115. F. *allier*, to ally; Lat. *ligare*, to tie; *alligare*, to bind.

Also, as: A 730. A. S. *ealswá*; M. E. *al-se, ase*. These forms shew that *as* is a contraction from *al-so*. Cf. Ger. *also, als*; O. Fris. *alsa, alse, æsa, ase*.

Amblere, a nag: A 469.

Amiddes, amidst, in the middle: B 1151.

Amonges, amongst: A 759.

Amorwe, on the morrow: A 822.

Amounte, to amount to, signify, denote: B 1504.

And = *an*, if: B 356.

Anhanged, hung up, C 242. The prefix *an* = on, up.

Anlas (or **Anelace**), a kind of knife or dagger, usually worn at the girdle: A 357.

Anoint, anointed: A 199.

Anon, Anoon, *in one* (instant), anon: A 32. M. E. *an an*, or *on an*.

Apalled, become weak, feeble, B 2195; originally 'made *pale*.' Chaucer speaks of 'an old *apalled* wight,' i. e. a man enfeebled through old age. It is connected with O. F. *appalir*, to grow pale; see Murray's Dict.

Apayd, pleased, satisfied: B 1010. F. *payer*, to satisfy, pay (Lat. *pacare*); whence M. E. *pay*, satisfaction, gratification, pleasure; Eng. *pay*.

Ape, metaphorically, a fool: A 706.

Apothecarie, apothecary: A 425.

Apparailling, preparation: B 2055.

F. *appareiller*, to fit, suit; *pareil*, like; Lat. *par*, equal, like. The original meaning of *appareiller* is to join like to like.

Appetyt, desire, appetite: B 822.

Apyked, trimmed: A 365. See **Piked**.

Aqueyntaunce, acquaintance: A 245.

Arest, a support for the spear when couched for the attack: B 1744. It is sometimes written *rest*. 'And there was a squyer called Albert of Colayne, he turned and couched the spere in the *rest*, and came rennyng agaynst the lorde of Poytrell.'—Berner's Froissart, i. 68.

Areste, seizure, custody: B 452, C 80.

Areste, to stop (a horse): A 827.

Aretted, ascribed, imputed, deemed: B 1871. According to Cowell a person is *aretted* 'that is convented before a judge, and charged with a crime.' O. F. *areter*, *aretter*, to impute; from Lat. *ad* and *reputare*; see *Aret* in Murray's Dict.

Arm-greet, as thick as a man's arm: B 1287.

Armipotente, mighty in arms: B 1124.

Array, state, situation, dress, equipage: A 41, B 76.

Arrayed, set in order, dressed, adorned, equipped: B 1188. It. *arredare*, to prepare, get ready; O. F. *arroyer*, *arréer*, dispose, fit out. The root is to be found in the Teutonic dialects. Cf. Sw. *reda*, to prepare; *reda*, order; A. S. *rǽd*; Ger. *bereit*, ready; Dan. *rede*, plain, straight, clear.

Arrerage, arrears: A 602.

Arresten, to stop, seize, C 200. F. *arrester* (from Lat. *restare*, to stand still), to bring one to stand, to seize his person.

Ars-metrik, arithmetic: B 1040.

Arwe, arrow: A 104. A. S. *arewe*; Icel. *ör* (gen. *örvar*).

Aryve, arrival, or perhaps disembarkation (of troops): A 60. F. *arriver*, to arrive, from Lat. *ad-ripare*, to come to shore (*ripa*, shore).

As, as if: A 636, C 570.

Aslake, to moderate, appease: B 902. Icel. *slakr*, loose; Norw. *slekkja*, to make slack, to *slake*, quench; *slokna*, to go out, faint; M. E. *sloke*. With this root we must connect A. S. *slacian*, relax, *slack*; *sleac*, slack; also *slack*-lime, *slag* of a furnace.

As nouthe, As now, at present: A 462, B 1406. Cf. M.E. *as-swiðe*, immediately; *as-now*, *als-tite*, at once. *nouðe* = A. S. *nú* (now) and *ðá* (then). See **Nouthe**.

A-sonder, asunder: A 491.

Assaut, assault: B 131. F. *assaillir*, to assail; *saillir*, to leap, *sally*; Lat. *salire*, to leap, spring.

Assayed, tried: B 953. F. *essayer*, to try, *essay*.

Asseged, besieged: B 23. F. *siège*; It. *sedia*, *seggia*, a seat or sitting; It. *assedio*, with same sense as Lat. *obsidium*, the sitting down before a town in a hostile way.

Asshen, ashes: B 444.

Assoilling, absolution, acquittal: A 661. O. F. *assoiller*, Lat. *absolvere*, to loose from.

Assuren, to make sure, confirm: B 1066.

Assyse, assize: A 314. F. *asseoir*, to set (Lat. *assidere*); *assis*, set, seated; *assise*, a settled tax; *cour d'assise*, a court held on a set day. Cf. It. *assisa*, a settled pattern of dress; Eng. *size*.

Astat, estate, rank. See **Estat**.

Asterte, to escape, B 737: pp. *astert*, B 734. See **Sterte**.

Astoned, astonished: B 1503.

O. F. *estonnir*, to astonish, amaze (Lat. **extonare*, to thunder at).

Astored, stored: A 609.

Asur, azure: C 42.

Athamaunte, adamant: B 447.

Atrede, to surpass in council, outwit: B 1591. *at-* = A. S. *æt-*, prefix; cf. G. *ent-*, prefix.

At-renne, out-run: B 1591. See Renne.

Atte, at the: M. E. *at-tham*, *at-tian*. Cf. *atte beste*, in the best manner, A 29, 749; *atte laste*, at the last, A 707; *atte fulle* = fully, A 631.

Attempree, *adj.* temperate, moderate: C 18.

Atteyne, to attain: B 385. F. *atteindre* (Lat. *tangere*, to touch, *attingere*, to reach to).

Auctoritee, authority; a text of Scripture, or some respectable writer: B 2142, C 155.

Auctours, authors, writers of credit: C 164.

Auter, altar: B 1047.

Avaunce, to be of advantage, be profitable: A 246. F. *avancer*, to push forward; *avant*, It. *avante*, before, forwards; Lat. *ab ante*.

Avaunt, boast, *vaunt*: A 227.

Avauntage, advantage: B 435. See Avaunce.

Avauntour, boaster: C 97.

Aventure, chance, luck, misfortune, adventure: A 25, 795. O. F. *avenir* (Lat. *advenire*), to happen. Hence Eng. *peradventure*.

Avisioun, vision: C 294.

Avow, vow, promise: B 1379.

Avoy, fie! C 88. O. F. *avoi!* fie! (interjection), of which numerous examples are given in Godefroy. (Of unknown origin).

Avys, advice, consideration, opinion: A 786, B 1010. O. F. *avis*, It. *avviso*, view, opinion, settlement; Lat. *uisum*, from *uideri*.

Awayt, watch, wait: C 405. O. F. *waiter*, *gaiter*. This is connected with *wake*. A. S. *wæcan*, Goth. *wakan*, Icel. *vaka*, to be vigilant; Eng. *watch*, *waits*, to *await*.

Awe, fear, dread: A 654. Icel. *agi*, Goth. *agis*, fear; Goth. *ogan*, to fear.

Axe, to ask: B 489. A. S. *ácsian*.

Axing, asking, demand: B 968.

Ay, ever, aye: A 63.

Ayeins, against: B 929.

Ayel, a grandfather: B 1619. F. *aïeul*, O. F. *ael*, dimin. from Lat. *auus*.

B.

Bacheler, **Bachiller**, an unmarried man, *bachelor*, a knight: A 80. O. F. *bacelle*, *bacelote*, *bachellette*, a servant, apprentice; *bacelerie*, youth; *bachelage*, apprenticeship, art and study of chivalry; *bachelier*, a young man, an aspirant to knighthood.

Bacoun, bacon: C 25. O. F. *bacon*, M. Du. *backe*, a pig.

Baillif, bailiff: A 603. M. E. *baili*. 'He is my ryve [= reeve] and *bayly*, Inquilinus prediorum urbicorum et rusticorum.'—Norman. F. *bailli*, It. *balivo*, *bailo*, from Low Lat. *baiulus*, a bearer, with the later meanings of (1) a nurse, (2) a tutor. From F. *bailler* (Lat. *baiulare*), to hand over, comes Eng. *bail*. In the Wicliffite versions, *baili* seems to imply the charge or office: 'zelde rekenyng of thi *baili*, for thou mighte not now be *bayli*.'—Luc. xvi. 2.

Bak, back: C 516.

Bake = *baken*, baked: A 343. This verb now belongs to the *weak* conjugation.

Balled, bald: A 198, B 1660. The original meaning seems to have

been (1) shining, (2) white (as in *bald*-faced stag). Cf. Welsh *ceffyl bàl*, a horse having a white streak on the forehead.

Bane, destruction, death: B 239, 823. A.S. *bana*, *bona*, O.H. Ger. *bana*, Fris. *bona*, Icel. *bani*, destruction, a violent death, *bane*; Goth. *banja*, a wound; Icel. *bana*, to slay. The M. E. *bane* sometimes signifies poison, whence hen-*bane*, fly-*bane*.

Baner, a banner: B 120, 1552. Mid. Lat. *banera*, *bannerium*; F. *bannière*; It. *bandiera*. Mr. Wedgwood suggests the Goth. *bandwo*, a sign or token, as the root, which is connected with Eng. *bind*.

Bar, bore, carried: A 105, 158, 558, 618; *baren us*, conducted ourselves, A 721. See **Bere**.

Barbour, a barber, B 1167. F. *barbier*, from Lat. *barba*, the beard.

Bare, bare, open: A 683, B 2019.

Bareyn, Bareyne, barren, devoid of: B 386, 1119. O.F. *baraigne*, *brehaigne*, sterile; of uncertain origin.

Baronage, an assembly of barons: B 2238. It. *barone*, Sp. *varon*, F. *baron*, O.F. *baron*, accus. case of O.F. *ber*, *bar*, a man. Originally man, husband. 'Lo *bar* non es creat per la femna mas la femna per lo *baro*'—'The man was not created for the woman, but the woman for the man;' Raynouard. In our own law it was used for married men; *baron* and *femme*, man and wife.

Barre, bar or bolt of a door: B 217. O.F. *barre*, Mid. Lat. *barra*; of unknown origin. *Barricade* and *barrier* are formed directly from the F. *barre*. Cf. Sp. *barras*, bars; F. *embarras*, Eng. *embarrassed*.

Barres, ornaments of a girdle: A 329. See note on l. 329 of Prologue.

Batailed, embattled: C 40. O.F. *batillé*, *bastillé*, built as a bastille or fortress, furnished with turrets.

Bataille, battle: A 61, B 130. F. *bataille*, a battle; it also signifies, like M.E. *bataille*, a squadron, an armed host, a *battalion*. It. *battere*; F. *battre*, to beat. With the root *bat* are connected *battery*, *batter*.

Bawdrik, *baudrick*, or *baldrick*, belt, or girdle, worn transversely: A 116. It sometimes signified the *cingulum* or military belt. It was used in the sixteenth century for the jewelled ornament worn round the neck both by ladies and noblemen. O.F. *baudré*, O.H. Ger. *balderich*; perhaps from Lat. *balteus*, a belt.

Be, (1) to be, B 1377; (2) been, A 60.

Bede, a bead (pl. *bedes*): A 159. A.S. *gebed*, O.Sax. *beda*, O. Fris. *bede*, a prayer; O.Sax. *bedon*, to pray. '*Beads* were strung on a string, and originally used for the purpose of helping the memory in reciting a certain tale of prayers or doxologies. To bid one's *bedes* or *beads* was to say one's prayers.'—Wedgwood. 'Praying in gibberish, and mumbling of *beads*.'—Burton's Anat. of Mel. p. 26, ed. 1845.

Been, (1) to be; (2) are, A 178; (3) been, A 199.

Beer, did bear: C 516.

Beggere, a beggar: A 252.

Beggestere, a beggar, properly a female beggar: A 242.

Bem, Beem, beam, rafter (pl. *bemes*): C 122. A.S. *béam*, a tree, stick, beam; Ger. *Baum*,

Du. *boom*, a tree. Cf. *boom* of a vessel, *beam* in horn-*beam*.

Bemes, trumpets, horns: C 578. A. S. *béme*, *býme*, a trumpet.

Ben, (1) to be. See **Been**.

Benigne, kind: A 518.

Bent, declivity of a hill, a plain, open field: dat. *bente*, B 1123. A. S. *beonet* (in place-names); cognate with G. *binse*, rush, reed, stout grass.

Berd, beard: A 270, B 1272.

Bere, to bear, to carry, to conduct oneself, behave: A 796; to pierce, strike, B 1398; as 'to *bere* through' = to pierce through. Imper. *ber*, B 1902. A. S. *beran*; Goth. *bairan*.

Bere, a bier: B 2013.

Bere, a bear: B 782.

Berking, barking: C 566. A. S. *beorcan*, to bark; Icel. *braka*, to crash; Dan. *brag*, crack, crash; O. H. Ger. *gebreh*, A. S. *gebræc*, a crash.

Berye, a berry: A 207.

Beste, a beast: B 451, 1118.

Bet, better: A 242. A. S. *bet*; O. H. Ger. *baz*. See **Bete**. The M. E. *go bet* = hasten, go along quickly.

Bete, (1) to beat, (2) beaten, ornamented. See **Ybete**.

Bete, to kindle, light: B 1395. The literal meaning is to mend, repair. A. S. *bétan*, O. Fris. *beta*, Goth. *bótjan*, to amend, repair, expiate. From A. S. *bót*, whence Eng. *boot*, *bootless*; cf. *better*.

Beth (3rd pers. sing. of *Been*), is; (imp. pl.), be: C 510.

Bi-bled, covered over with blood: B 1144.

Bifalle, to befall, B 947; *pp.* befallen, A 795.

Bifel, befell: A 19, B 151.

Bifore, Biforen, before: A 377, 450; B 518.

Bigan, began: A 44, B 690.

Biginne, to begin: A 42.

Bigonne, *pp.* begun: A 52.

Biholde, to behold (pret. *biheld*, pp. *biholde*, *biholden*): B 443, 1435.

Bihote, promise: B 996. A. S. *behátan*, to promise, vow.

Bihynde, behind: B 192.

Biknewe, *pt. pl.* acknowledged, confessed: C 241.

Biknowe, to acknowledge: B 698.

Bile, bill (of a bird): C 41. A. S. *bile*.

Biloved, beloved: A 215, B 571.

Binethe, beneath: C 133.

Binne, bin, chest: A 593. It is sometimes confused with *bing*, which seems to have signified originally a heap; cf. Sw. *binge*, heap; Icel. *bunga*, a convexity.

> 'You might have seen them
> throng out of the town,
> Like ants when they do spoil the
> *bing* of corn.'—Surrey's Poems, p. 191, ed. Bell.

Biquethe, to bequeath: B 1910. A. S. *cweðan*, to say; whence Eng. *quoth*.

Biraft, bereft: B 503. A. S. *beréafian*, to deprive of, strip; *réafian*, to spoil, *reave*.

Biseken, to beseech: B 60. A. S. *sécan*, to seek, enquire, ask for, (we have the same root in *forsake*). Cf. Goth. *sakan*, to object, reprove; Ger. *Sache*, a complaint; M. E. *sake*, strife, contention; Eng. *sake*.

Bisette, to employ, use, arrange (pret. *bisette*, pp. *biset*): A 279, B 2154.

Bismotered, spotted, smutted: A 76. A. S. *besmitan*, to defile, besmut; Du. *smodderen*, to dirty, daub. Cf. Dan. *smuds*, Sw. *smuts*, spot, splash, dirt; Eng. *smut*, *smutch*, *smudgy*, &c.

Bisy, busy, industrious, anxious: A 321.

Bisyde, beside, near: A 445.

Bisydes, beside, near: A 402.

Bisynesse, labour, care, anxiety: A 520, B 149.

Bit (3rd pers. sing. of *bidden*), bids: A 187.

Bithoght, 'am bethoght,' have thought of, have called to mind: A 767.

Bitwene, between: B 2247. See **Bitwixe**.

Bitwixe, betwixt: A 277. A. S. *betwuh*, *betweox*. The second element *-tweox* is connected with *two*, and with *be-tween*.

Bitwixen, betwixt, between: B 22.

Biwreye, to make known, bewray, betray: B 1371, C 231. A. S. *wrégan*, G. *rügen*, to discover, accuse.

Blak, black (def. form. and pl. *blake*): A 557, B 41, 1659. A.S. *blæc*, black.

Blankmanger, some compound of capon minced, with cream, sugar, and flour: A 387.

Blede, to bleed, B 943 (pret. *bledde*, A 145, pp. *bled*).

Bleynte, blenched, started back: B 220. M. E. *blenchen*, to *blench*, glance.

Blis, dat. **Blisse**, bliss: B 372. A.S. *blis*, joy, gladness, is formed from the adj. *blíðe*, joyful. Cf. A. S. *blíðsian*, to rejoice.

Blisful, blessed, blissful: A 17, 770.

Blyve, quickly, forthwith: B 1839. M. E. *bilife*. Cf. Dan. *oplive*, to quicken, enliven, and the two senses of our Eng. *quick*.

Bocher, a butcher: B 1167. F. *boucher*, from *bouc*, a goat. Cf. It. *becco*, a goat; *beccaro*, a butcher; *boccino*, young beef, veal; *bocciero*, a butcher.

Bok (pl. *bokes*), a book: A 294.

Bokeler, buckler: A 112, 471. F. *bouclier*, a shield with a central boss, from *boucle*, protuberance; Mid. Lat. *buccula scuti*. It is of course connected with Eng. *buckle*, F. *boucle*; Ger. *Buckel*, a stud; all from Lat. *bucca*, the cheek.

Bokelinge, buckling: B 1645.

Boket, a bucket: B 675. Cf. O. F. *buquet*, a milk-pail (Godefroy); cf. A.S. *búc*, a jug.

Bole, bull; pl. *boles*: B 1281.

Bond, bound, = M. E. *band* (pret. of *binden*): B 2133.

Bone, prayer, petition, *boon*: B 1411. Icel. *bón*, prayer; A. S. *bén*.

Boon, bone (pl. *bones*): A 546, B 319. The *oo* arises out of an earlier *ā*, as A. S. *bán* = M. E. *bōn*.

Boor, boar (pl. *bores*): B 800. A. S. *bár*, Du. *beer*.

Boras, borax: A 630.

Bord, table: A 52, C 23. A. S. *bord*, table, margin; Du. *boord*, edge, border. See note on l. 52 of Prol.

Bore, *pp.* born: B 684.

Bores. See **Boor**.

Born, *pp.* conducted: A 87.

Borwe, pledge, security: B 764. A.S. *borh*, security, pledge; *borgian*, to lend (on security). Cf. Ger. *Bürge*, a surety, from *bergan*, to protect; *bürgen*, to become a surety, to give bail for another.

Bote, remedy: A 424. See **Bete**.

Boteler, butler: C 314. M. E. *botelere*, F. *bouteillier*. It is derived from O. F. *botel*, F. *bouteille*, a bottle.

Botes, boots: A 203, 273. Cf. F. *botte*, boot; Low Lat. *bota*. 'The boot appears to have originally been, like the Irish brogue and Indian mocassin, a sort of bag of skin or leather, enveloping the foot and laced on the instep.' (Wedgwood.)

Bothe, both: B 973. Cf. A. S. *begen*, *bá*; Goth. *bai*, *baioths*; Icel. *báðir*. Probably the *bá*

(M. E. *bo*), is seen also in Latin *am-bo*, Gr. ἄμ-φω. The E. *both*, M. E. *bo-the*, is composed of M. E. *bo*, and the def. art. *the* (see Murray).

Botme, bottom: C 281. A. S. *botme*, M. E. *bothem*, M. Du. *bodem*. Cf. *bottom*, a small valley, Lat. *fundus*, and Gr. πυθμήν.

Bouk, body: B 1888. A. S. *búc*, belly; Icel. *búkr*, the body; Sc. *bouk*, trunk, body. Early confused with *bulk*.

Bour, inner room: C 12. A. S. *búr*, bower, inner chamber; Prov. Eng. *boor*, a parlour.

Bowes, boughs: B 2059.

Bracer, guard for the arm: A 111.

Brak (the pret. of *breke*), broke: B 610. See **Breke**.

Bras, brass: C 578.

Brast (the pret. of *bersten* or *bresten*), burst: C 398. It is sometimes written *barst*; the pp. was *brusten*, *bursten*, or *borsten*. A. S. *berstan*; Du. *bersten*; Icel. *bresta*, to burst. See **Bresten**.

Braun, muscle (pl. *braunes*): A 546, B 1277. M. E. *brahun*. Cf. Eng. *brawny*; Sc. *brand*, calf of the leg; O. F. *braion*, *braoun*, a lump of flesh; from O. H. G. *bráto*, a piece of flesh for roasting; cf. Fris. *braeye*, Low Ger. *bráe*, a lump of flesh, calf of the leg, flesh of a leg of pork. In M. E. writers *brawne* often signifies the flesh of a boar.

Braunche, a branch: B 209. F. *branche*.

Brayde, started. See **Abrayde**.

Brede, breadth: B 1112. A. S. *brédu*, O. Fris. *bréde*, breadth; from A. S. *bréd*, broad.

Breed, bread: A 147.

Breem, a fresh-water fish, bream: A 350. O. F. *bresme*, O. H. Ger. *brahsema*.

Breeth, breath: A 5. The A. S. *bréð* signifies vapour, smell.

Breke, to break (pret. *brak*, *brok*; pp. *broke*, *ibroken*): A 551. See **Brak**.

Breme, fiercely, furiously: B 841. A. S. *bréme*, loud, keen; M. E. *bream*, fierce. 'The Saxons fled, before that were full *brime*.' (Hardyng, p. 115.) Cf. Lat. *fremo*, to roar. Professor Max Müller has the following capital note on certain analogues connected with this root:—'What is the English *brim*? We say a glass is *brim full*, or we fill our glasses to the *brim*, which means simply "to the edge." We also speak of the brim of a hat, the Ger. *Bräme*. Now originally *brim* [in M. E. *brim* = sea, ocean] did not mean every kind of edge or verge, but only the line which separates the land from the sea. It is derived from the root *bhram*, which, as it ought, exhibits *bh* in Sanskrit, and means to *whirl about*, applied to fire, such as *bhrama*, the leaping flame, or to water, such as *bhrama*, a whirlpool, or to air, such as *bhṛimi*, a whirlwind. Now what was called *æstus* by the Romans, namely the swell or surge of the sea, where the waves seemed to foam, to flame and to smoke (hence æstuary), the same point was called by the Teutonic nations the *whirl* or the *brim*. After meaning the border-line between land and sea, it came to mean any border, though in the expression "fill your glasses to the brim" we still imagine to see the original conception of the sea rushing or pouring in toward the dry land. In Greek we have a derivative verb *phrimássein*, to toss about; in Lat. *fremo*, chiefly in the sense of raging or roaring, and perhaps *frendo*, to gnash, are

akin to this root. In the Teutonic languages other words of a totally different character must be traced back to the same original conception of *bhram*, to whirl, to be confused, to be rolled up together, namely, *bramble*, *broom*, &c.'—Lectures on the Science of Language, Second Series, pp. 217, 218.

Bren, bran: C 420. Welsh *bren*, bran; O. F. *bren*. Cf. Gael. *brein*, stink; F. *bren*, ordure.

Brend, burnished, bright: B 1304.

Brende (pp. *brend*, *brent*), burnt: B 1567. See **Brenne**.

Brenne, to burn: B 1473. A. S. *brennan*, *bernan*, M. Du. *bernen*, Goth. *brannjan*, to burn. We have the same root in *brim*-stone, M. E. *brenstone*.

Brenningly, fiercely, ardently: B 706.

Brenning, *sb.* burning: B 138; *pres. part.* 1142.

Brent, burnt: B 1159. See **Brenne**.

Breres, briers: B 674. A.S. *brêr*, a brier.

Brest, bursteth: B 1752.

Brest, breast: A 115, 131.

Brest-plat, breast-plate: B 1262.

Bresten, to burst (pret. *brast*, pp. *borsten*, *bursten*), B 1122: hence *to-breste*, break in two, B 1753. See **Brast**.

Bretful, brimfull: A 687, B 1306. Tyrwhitt says that the sense of this word is much clearer than the etymology. 'But cf. Sw. *bräddfull*, brimfull, with Sw. *brädd*, a brim.'—Skeat. *Bretful* = M. E. *brurdful* = full to the brim, which is connected with A. S. *brerd*, brink, brim.

Bretherhed, brotherhood, brothers of a religious order: A 511.

Briddes, birds: C 61. A. S. *bríd*, a (young) bird. So Shakespeare speaks of 'the cuckoo's *bird*;' 1 Hen. IV. v. 1. 60. Low Ger. *bridde*, a chicken.

Brimstoon, brimstone: A 629. M. E. *brenstone* = burning stone, from *brennen*, to burn.

Bristles, bristles: A 556. A. S. *byrst*, bristle; Du. *borstel*; Ger. *Borste*.

Broche, a brooch: A 160. O. F. *broche*, Sp. *broche*, a clasp. Cf. Lat. *brocchus*, a projecting tooth; It. *brocco*, a stump, peg; F. *broche*, a spit.

Brode, broad: B 2166. See **Brood**.

Brode, broadly, plainly: A 739.

Broke, broken. See **Breke**.

Brood, (def. form *brode*), broad: A 155, 471, 549. See **Brede**.

Brond, firebrand, burning log: B 1481.

Brouke, to have the use of, enjoy. *brook*: C 480. A. S. *brúcan*, O. H. Ger. *brúchan*, Ger. *brauchen*, brook, use, enjoy, eat. Cf. Goth. *brukjan*, to enjoy; and *bruks*, useful. Lat. *frui*, *fructus*.

Broun, brown: A 109. A.S. *brún*; Ger. *braun*, whence F. *brun*. It is perhaps connected with *brennan*, to burn.

Broyded, braided, woven: B 191.

Browding, embroidery; B 1640.

Bulte, built: B 690.

Bulte, to bolt (corn), sift meal: C 420. Of F. origin.

Burdoun, burden (of a song), a musical accompaniment: A 673. See note, p. 166. O. F. *bourdon*, a drone of a bagpipe; Sp. *bordon*, the bass of a stringed instrument, or of an organ.

Burgeys, citizen, burgess: A. 369. O. F. *burgeois*, from Lat. *burgensis*, a citizen; F. *bourg*, It. *borgo*, a city. Cf. Goth. *baurgs*, A. S. *burh*, *burg*, Eng. *borough*.

Burned, burnished: B 1125. Fr. *brunir*.

But, unless: A 582.

By and by, separately: B 153.

By-cause, because: A 174.
Byde, abide, remain: B 718.
By-iaped, deceived, befooled: B 727. M. E. *jape*, joke, lie; F. *japper*, to yelp. The root *jap* is connected with *gab*, *jab*, as in *gabble*, *jabber*.
Bying, buying: A 569.

C.

Caas, case, condition, hap, A 585 (Elles. MS.); pl. cases (of law), A 323. See **Cas**.
Cacche, to catch (pret. *caughte*): A 498. It. *cacciare*, O. F. *cachier*, to catch; F. *chasser*, to drive out, *chase*.
Caitif, wretched, a wretch: B 66, 694, 859. It. *cattivo* (Lat. *captiuus*), a captive, a wretch: F. *chétif*, poor, wretched.
Cam, came: A 547.
Can, (1) know, knows, A 210, B 922; (2) acknowledge, as in the phrase 'can thank,' B 950 (F. *savoir gré*), where *thank* is a *noun*, and not a verb. A. S. *cunnan*, to know; *cunnian*, to enquire, search into; Goth. *kunnan*, to know; Sw. *kunna*, to be able. The root is preserved in *cunning*, *ken*, ale-*conner* (an inspector of ales).
Cantel, corner, cantle: B 2150. O. F. *chantel*, *chanteau*, a corner, a lump. Cf. Icel. *kantr*, side; Dan. *kant*, edge.
Cappe, a cap, hood: A 586.
Care, sorrow, grief, B 463. A. S. *caru*, Goth. *kara*.
Careyne, carcase: B 1155. F. *charogne*, It. *carogna*; from Lat. *caro*.
Carf, carved (the pret. of *kerve*, to cut, *carve*): A 100. A. S. *ceorfan*, O. Fris. *kerva*, to cut.
Carl, a churl: A 545. A. S. *ceorl*, Icel. *karl*, a man. Cf. Sc. *carlin*, an old woman; Eng. *churl*, *churlish*.
Carol, a round dance: B 1073. F. *carole* (perhaps from Lat. *corolla*, the diminutive of *corona*). Robert of Brunne calls the circuit of Druidical stones a *karole*.
Carpe, to talk, discourse: A 474. Cf. Portug. *carpir*, to cry, weep.
Carte, chariot, cart: B 1164, C 198. Icel. *kartr*.
Carter, charioteer: B 1164.
Cas, case, condition, hap, chance: A 844, B 216. See **Caas**.
Cas, case, quiver: B 1500. O. F. *casse*, It. *cassa*, Lat. *capsa*.
Cast, device, plot: B 1610. It is connected with the vb. to *cast*. Cf. M. E. *turn*, a trick; Eng. 'an *ill turn*.'
Caste, **Casten**, to plan, devise, consider, suppose: B 1314, 1996, C 255.
Catapus, **Catapuce**, a species of spurge: C 145. Cotgrave has—'*Catapuce petite*, garden spurge.' Florio's Ital. Dict. has '*Catapuzia*, *Catapuzza*, the herb spurge.'
Catel, wealth, goods, valuable property of any kind, *chattels*: A 373, 540. O. F. *chatel*, *catel*, a piece of moveable property, from Lat. *capitale*, whence *captale*, *catallum*, the principal sum in a loan (cf. Eng. *capital*). The Lat. *captale* was also applied to beasts of the farm, *cattle*.
Caughte, took: A 498. Cf. Eng. 'caught cold.' See **Cacche**.
Caytyves, pl. of **Caitif**.
Ceint, cincture, girdle: A 329.
Celle, a religious house: A 172; cell (see note); B 518.
Centaure, centaury, the name of a herb: C 143.
Cercles, circles: B 1273.
Cerial, belonging to the species of oak called *Cerrus* (Lat.): B 1432. It. *Cerro*, F. *Cerre*. Cotgrave has—'*Cerre*, the holme oke.' See note.
Certein, **Certeyn**, **Certes**, cer-

tain, certainly, indeed: A 375, 451, B 17.

Certeinly, Certeynly, certainly: A 204.

Ceruce, white lead: A 630.

Champartye, a share of land; a partnership in power: B 1091.

Champioun, a champion: A 239. A. S. *camp*, O. H. Ger. *champh*, combat, contest; A. S. *cempan*, to fight; O. Fris. *kampa*, to contend; Prov. Eng. *camp*, a scuffle; *cample*, to talk, contend, argue; Ger. *kampeln*, to debate, dispute.

Chapeleyne, a chaplain: A 164.

Chapman, a merchant: A 397. A.S. *céapman*. Cf. M. E. *chafare*, *chap-fare*; A. S. *céap*, O. S. *côp*, Icel. *kaup*, O. H. Ger. *chauf*, bargain, price (cf. Eng. *dog-cheap*, *dirt-cheap*); A. S. *céapian*, O. S. *côpon*, Icel. *kaupa*, to buy; O. H. Ger. *chaufan*, to buy, sell.

Char, car, chariot: B 1280. F. *char*, Lat. *carrus*; whence F. *charrier*, to carry; *charger*, to load, charge.

Charge, harm, B 426, 1429; as in the phrase 'it were no *charge*.' It signifies literally (1) load, burden; (2) business of weight, matter for consideration.

Chasteyn, a chestnut-tree: B 2064. O. F. *chastaigne*, Lat. *castanea*.

Chaunce, chance, hap: B 894. F. *chance*, O. F. *cheance*, from *cheoir*, to fall; Lat. *cadere*.

Chaungen, to change: A 348.

Chaunterie, 'an endowment for the payment of a priest to sing mass agreeably to the appointment of the founder: A 510. There were thirty-five of these Chantries established at St. Paul's, which were served by fifty-four priests.—Dugd. Hist. pref. p. 41.' (Tyrwhitt.) See Becon's 'Acts of Christ,' p. 530. —Parker Soc.

Chees: see **Chesen.**

Chere, countenance, appearance, entertainment, cheer: A 139, 728; B 55. O. F. *chere*, *chiere*, countenance; F. *chère*, face, look.

Cherl, churl: B 1601. See **Carl.**

Chese, to choose; Chees, imp. sing. choose: B 737, 756. A.S. *céosan*, Du. *kieren*, *kiezen*, O. H. Ger. *chiusan*, to choose.

Cheventein, a chieftain, captain: B 1697. See **Chieftayn.**

Chevisaunce, gain, profit; also an agreement for borrowing money: A 282. F. *chevir*, to compass, make an end, come to an agreement with; *achever*, to bring to an end, *achieve* (from *chef*, head).

Cheyne, a chain: B 2130.

Chiden, to chide (pret. *chidde*, pp. *chid*): C 531. A.S. *cídan*, to scold.

Chief, chief: B 199. F. *chef*, head; Lat. *caput*.

Chieftayn, a leader, chief: B 1697.

Chikne, a chicken: A 380. A.S. *cicen*, M. Du. *kieken*. The word *cock*, of which *chicken* is a diminutive, is evidently formed in imitation of the sound made by young birds. Cf. *chuck*, *chuckle*, &c.

Chirking, *sb.* shrieking: B 1146. The M. E. *chirke* signifies 'to make a noise like a bird,' being a parallel form with *chirp*, and imitative of the sound made by birds. Cf. A. S. *cearcian*, to creak, crash, gnash; Prov. Eng. *chirre*, to chirp.

Chivachye, a military expedition: A 85. See next word.

Chivalrye, knighthood, the manners, exercises, and valiant exploits of a knight: A 45, B 7, 20. F. *chevalerie*, from *chevalier*, a knight, a horseman; *cheval*; It. *cavallo*, Lat. *caballus*, a horse; M. E. *capel*, *cable*, a horse.

Choys, choice: C 426. F. *choisir*,

to choose, borrowed from a Teutonic dialect; cf. A. S. *cyre*, choice. See **Chese.**

Chronique, a chronicle: C 388.

Cite, Citee, a city, B 81. F. *cité*, Lat. acc. *ciuitatem.*

Citole, a kind of musical instrument with chords: B 1101.

Clarioun, clarion: B 1653.

Clarree, wine mixed with honey and spices, and afterwards strained till it was *clear:* B 613. It was also called *Piment.*

Clasped, Clapsed, clasped: A 273. M. E. *claps*, a clasp. It is connected with M. E. *clippe*, to embrace. Cf. *gripe, grip, grasp.*

Clatere, to clatter: B 1501. M. Du. *klateren*, to clatter, rattle.

Cleer, *adj.* clear, **Clere**, *adv.* clearly: A 170, B 204. O. F. *cler*, clear; Lat. *clarus.*

Clene, *adj.* clean, pure; *adv.* cleanly: A 133.

Clennesse, cleanness, purity (of life): A 506.

Clense, to cleanse: A 631.

Clepen, to call, cry, say: A 121, 620, 643. A. S. *cleopian, clypian*, to call; Ger. *kläffen*, to chatter, babble; Du. *klappen*, to sound, strike. Cf. Sc. *clep*, prattle, tattle; Eng. *clap-trap.*

Cleped, called: B 930.

Clerk, a man of learning, a student at the University: A 285. O. F. *clerc.*

Cloistre, a cloister: A 181.

Cloke, a cloak: A 157.

Clomben, climbed, ascended: C 378.

Cloos, close, shut: C 512.

Clos, enclosure, yard; C 540.

Clothered = *clottred*, clotted: B 1887. M. Du. *klotteren*, to clotter, coagulate. We have the root-syllable in *clot* and *clod;* A. S. *clot*, clod; Ger. *Kloss*, a clod, a ball. Golding has 'a *clottred clod* of seeds,' and he uses *clodded* for *clottred.* Eng. *cloud* is perhaps allied to *clod.* Cf. M. E. *clowdys*, clods (Coventry Mysteries).

Cofre, coffer, chest: A 298. O. F. *cofre*, F. *coffre*, Lat. *cophinus*, Gr. *κόφινος*, a basket.

Col-blak, coal-black, black as a coal: B 1284.

Cole, coal: B 1834. A. S. *col;* Icel. *kol*, Ger. *Kohle.*

Colere, choler: C 126.

Colers of, (having) collars of: B 1294.

Col-fox, a crafty fox: C 395. The prefix *col-*, deceitful, treacherous, occurs in M. E. *col-prophet*, a false prophet; *col-knyfe*, a treacherous knife; *col-warde*, deceitful, false.

Colpons: see **Culpons.**

Com, *pret.* came; *imp.* come: A 672, B 321.

Comaunde, to command: C 260.

Comaundement, commandment, command: B 2011.

Comen, *pp.* come: A 671, B 497; **Come**, C 591.

Communes, commoners, common people: B 1651.

Compas, circle: B 1031.

Compaignye, Compainye, company: A 24, C 173.

Compaignable, companionable, sociable: C 52.

Compassing, craft, contrivance: B 1138.

Compeer, gossip, a near friend: A 670.

Complet, complete: C 369.

Compleyne, to complain: B 50.

Compleynt, complaint: B 2004.

Composicioun, agreement: A 848.

Commune, common. *As in commune* = as in common, commonly: B 393.

Condicionel, conditional: C 430.

Condicioun, condition: A 38.

Confort, comfort: A 773, 776.

Confus, confused, confounded: B 1372.

Conne, know, be able. See **Can.**

Conscience, feeling, pity: A 150.

Conseil, counsel: B 283, 289.

Conserve, to preserve: B 1471.

Contek, contest: B 1145. O. F. *contek*, strife.

'And therwithal I termed have all strife,
All quarrels, *contecks*, and all cruell *iarres*,
Oppressions, bryberes, and all greedy life,
To be (*in genere*) no bet than warres.' — Gascoigne, The Fruites of Warre, st. 33.

Contenaunce, countenance: B 1058.

Contrarie, an opponent, adversary, foe: B 1001.

Contree, country: A 216, B 355. '*Gegend* in German means region or country. It is a recognised term, and it signified originally that which is before or against what forms the object of our view. Now in Latin *gegen*, or against, would be expressed by *contra;* and the Germans, not recollecting at once the Latin word *regio*, took to translating their idea of *gegend*, that which was before them, by *contratum* or *terra contra*. This became the Italian *contrada*, the French *contrée*, the English *country*.' Max Müller, Science of Language, Second Series, p. 275. (Rather, *Gegend* is a translation of *contrata*.)

Cop, top of anything: A 554. A. S. *copp*, M. Du. *kopp*, Ger. *Kopf*, top, summit.

Cope, a cloak, cape: A 260. A. S. *cop;* cf. It. *cappa*, F. *chappe*.

Coppe, cup: A 134. A. S. *cuppe* (from Latin).

Corage, heart, spirit, courage: A 11, 22. O. F. *corage*, F. *courage*, from Lat. *cor*, the heart.

Coroune, a crown: B 2017.

Corrumpable, corruptible: B 2152.

Corrumpe, to corrupt: B 888 (Harl. MS.).

Corven (pp. of *kerve*), cut: B 1838.

Cosin, a cousin, kinsman: B 273.

Cotage, cottage, C 2. A. S. *cot*, M. Du. *kote*, a cot. Cf. *sheep-cote*, *dove-cote*.

Cote, coat: A 103, 612. O. F. *cote*.

Cote-armure, a coat worn over armour, upon which the armorial ensigns of the wearer were usually embroidered: B 158, 1282. 'The usage of wearing an upper garment, or surcoat, charged with armorial bearings, as a personal distinction in conflict, when the features were concealed by the aventaile, commenced possibly in the reign of John, but was not generally adopted before the time of Henry III. Sir Thomas de la More relates that the Earl of Gloucester was slain at Bannockburn, 1314, in consequence of his neglecting to put on his insignia, termed in the Latin translation *togam propriae armaturae*. During the reign of Edward III the surcoat gave place to the jupon, and this was succeeded by the tabard, the latest fashion of a garment armorially decorated, and the prototype of that which is still worn by the heralds and pursuivants.' — Way, in Prompt. Parv.

Couched, (1) laid, (2) inlaid, trimmed: B 1303, 2075. F. *coucher*, O. F. *culcher*, to lay down (Lat. *collocare*).

Coude, (1) could, A 236, 326;

(2) knew, A 467; knew how, A 95, 106. See **Can.**

Counseil, counsel, advice: A 784, B 283.

Countour: A 359. See note.

Countrefete, counterfeit, imitate: A 139, C 501.

Cours, course: A 8, B 836.

Courtepy, a sort of upper coat of a coarse material: A 290. Du. *kort*, short; *pije*, a coarse cloth; Goth. *paida*, a coat. The syllable *pije* is still preserved in *tea*-jacket.

Couthe, well known: A 14.

Coverchief, kerchief: A 453.

Covyne, *covin*, deceit: A 604. Literally a deceitful agreement between two parties to prejudice a third. From F. *convenir*, Lat. *convenire*, to come together.

Cowardye, cowardice: B 1872. F. *couard*, from Lat. *cauda*, a tail; O. F. *couarder*, to retire, draw backwards. The real origin of the word is a metaphor from the proverbial timidity of a hare, which was called *couard* from its short tail. (Wedgwood.)

Coy, quiet: A 119. F. *coi*, Sp. *quedo*, Lat. *quietus*.

Cracching, scratching: B 1976. Besides *cracche*, to scratch, we have *s-cratte*, and *s-cracche*. Cp. M. E. *fette* and *fecche*, to fetch; Du. *kratsen*, Icel. *krassa*, Ger. *kratzen*, to scratch, tear.

Crafty, skilful (cf. *craftsman*); B 1039. A. S. *cræft*, power; Ger. *Kraft*, strength.

Crispe, crisp, curled: B 1307. It is also written *cripse*. (Lydgate has *kirspe*.) A. S. *crisp*, crisp; *cirpsian*, to curl; from Lat. *crispus*, curled.

Croppe, top, shoot, A 7, B 674 (pl. *croppes*). A. S. *crop*, M. Du. *krop*, *kroppe*, top, summit, crop, craw; whence Eng. *crop*, *croppings* out' (of mineral strata). Cf. F. *crope*, *croupe*, top of a hill; *croupe*, the rounded haunches of an animal, the *croup*; *croupière*, the strap passing over the *croup*; Eng. *crupper*. The root *crup* seems to signify a swelling out, as in Welsh *crub*, a swelling out.

Croys, cross: A 699. O. F. *crois*, from Lat. acc. *crucem*.

Crulle, curly, curled: A 81. Du. *krol*, *krolle*, a curl; M. Du. *kroken*, to crook, bend; *kroke*, a bending, *crook*; Icel. *krokr*, a hook; Low. Ger. *krükel*, a curl; *krüllen*, to curl. *Crouch* (*crutch*), crook, cross, is merely a weakened form of *crook*. Cf. M. E. *cloke* and *clouch*, a claw, *clutch*; and cf. Swed. *kyrka* with Eng. *church*.

Cryen, to cry (pret. *cride*, *cryde*), B 91; *Crydestow* = criedst thou: B 225.

Cryke, creek: A 409. Du. *kreek*. Cp. Icel. *kriki*, angle, nook. *Cryke* in M. E. signifies also a stream, a brook (as it still does in America); A. S. *crecca*, a bank, brink.

Culpons, Colpons, shreds, bunches, bundles, logs: A 679, B 2009. F. *coupon*, Lat. *colpo*, a shred, a portion cut off.

Curat, a curate: A 219.

Cure, care, anxiety: A 303, B 1995. Lat. *cura*.

Curious, careful: A 577.

Curs, curse: A 655. A. S. *curs*.

Curteisye, courtesy: A 46, 132. O. F. *courtoisie*, civility, courtesy.

Curteys, courteous: A 99, 250, C 51. O. F. *cortois*; from *cort*, a court (Lat. *cohors*).

Cut, lot: A 835. '*Cut* or lote, sors.' Promptorium Parvulorum. See note.

D.

Daliaunce, gossip: A 211. '*Dalyaunce*, confabulacio, collocacio. *Dalyyn* or talkyn, *fabulor*, colloquor.' — Prompt. Parv. Cf. Swiss *dalen*, *talen*, to speak imperfectly, to drawl. (Wedgwood.)

Damoysele, damsel: C 50.

Dampned, condemned, doomed: B 317.

Dan, Daun, Lord, was a title commonly given to monks; B 521, C 492. It is also prefixed to the names of persons of all sorts, e. g. *Dan Arcyte*, *Dan Burnel*, &c. Lat. *Dominus*.

Dar, dare (1st pers. sing. present tense): B 293. **Darst** (2nd sing.): B 282. **Dorste, Durste** pret.): A 454.

Darreyne, to contest, fight out, decide by battle, *darraign*: B 751, 773. O. F. *desrenir*, from Lat. Mid. *disrationare*, to answer an accusation, to settle or *arrange* a controversy. Shakespeare uses the word in the sense of 'to make ready to fight.'

> 'Royal commanders, be in readiness;
> For, with a band of thirty thousand men,
> Comes Warwick, backing of the Duke of York;
> And in the towns, as they do march along,
> Proclaims him king, and many fly to him;
> *Darraign* your battle, for they are at hand.'—3 Hen. VI, ii. 2. 67.

> 'He chose a place mete and conveniente for twoo armies to *darrayne* battail.' — Hall's Chronicle, xlvii.

Daun: see **Dan**.

Daunce, Daunse, vb. to dance, sb. a dance: B 1343, 1344. 'The olde daunce' = the old game: A 476.

Daunger, a dangerous situation: A 402; liability, B 991. *In daunger* = in his jurisdiction, under his control: A 663. *With daunger* = with difficulty. O. F. *dangier*, dominion, subjection, difficulty; from Mid. Lat. *damnum* (1) a legal fine, (2) territorial jurisdiction. *Estre en son danger* = to be in the danger of any one, to be in his power. Cf. 'in *danger* of the judgment.' *Danger* in the sense of *debt* or *power to harm* is not uncommon in English:

> 'The wandering guest doth stand in *danger* of his hoste.'—Golding's Ovid.
>
> You stand within his *danger*, do you not?—Merch. of Ven. iv. 1. 180.

Daungerous, difficult, sparing: A 517.

Daunsinge, dancing: B 1343.

Dawen, to dawn (3rd sing. *daweth*): B 818.

Daweninge, dawn, dawning: C 62. M. E. *dawe*, a day; A. S. *dæg*, Goth. *dags*, O. H. Ger. *tag*; A. S. *dagian*, to dawn; *dagung*, dawning.

Dayerye, dairy: A 597. From M. E. *deye*, a dairy-maid. See **Deye**.

Dayesye, a daisy: A 332. Chaucer defines *daisy* as *the eye of the day*, i. e. day's eye; A. S. *dæges éage*.

Debonaire, kind, gracious: B 1424.

Dede, a deed: A 742. A. S. *dǽd*, O. Fris. *dêde*, O. H. Ger. *tât*.

Deduyt, pleasure, delight: B 1319. O. F. *dedut*, *deduit*.

Deed (pl. *dede*), dead: A 145, B 84, 147. A. S. *déad*, O. Fris. *dâd*, *dâth*, O. H. Ger. *tôter*, *tôder*, dead.

Deedly, deadly, death-like : B 55, 224.

Deef, deaf : A 446. A. S. *déaf*, Goth. *daubs*, *daufs*, O. H. Ger. *touber*, Ger. *taub*. It is probably connected with Goth. *gadaubjan*, to harden, make insensible. Cf. Scotch *douf*, dull, flat ; M. E. and Prov. Eng. *daf*, *daffe*, fool, dastard ; Prov. Eng. *daver*, to stun ; *dover*, to slumber.

Deel, a part, bit : C 14. See **Del**.

Deeth, death : A 605, B 276. A. S. *déaþ*, O. Fris. *dáth*, O. H. Ger. *tód*.

Degree, (1) a step, B 1032 ; (2) rank or station in life, A 40, B 572, 576. F. *degré*, O.F. *degrat ;* from Lat. *gradus*, a step.

Del, part, portion, whit : B 967, 1233. *Never a del* = never a whit ; *somdel*, somewhat. A. S. *dǽl*, a part ; A. S. *dǽlan*, Icel. *deila*, to divide ; Eng. *dole*.

Delen, to have dealings with : A 247.

Delivere, quick, active, nimble : A 84. F. *delivre* (Lat. *liber*, free), active, nimble.

Deliverly, quickly : C 596. Cf. M. E. *delivernesse*, agility.

Delve, to dig (pret. *delf*, *dalf*, pp. *dolven*) : A 536. A. S. *delfan*, Du. *delven*, to dig, bury. It is probably connected with Du. *del*, valley, hollow ; Eng. *dell*, dale.

Delyt, delight, pleasure : A 335, B 821. O. F. *delit*, Lat. *delectus ;* Lat. *delectare*, to please.

Deme, to judge, decide, *doom*, suppose, *deem* : B 1023. A. S. *déman*, O. H. Ger. *tuomen*, to judge ; A. S. *dóm*, O. H. Ger. *tuom*, doom, judgment, sentence, decree. Cf. M. E. *demere*, *demstere*, a judge. See **Dome**.

Departe, to part, separate : B 276.

Departing, separation : B 1916.

Depe, deeply : B 1782.

Depeynted, painted, depicted : B 1169, 1173.

Dere, dear, dearly : B 376, 2242. A. S. *déore*, dear, precious ; whence *darling* (M. E. *derling*), *dearth*.

Dere, to hurt, injure : B 964. A. S. *derian*, O. H. Ger. *terran*, to harm, hurt, injure ; A. S. *daru*, O. H. Ger. *tara*, harm, injury. It occurs in the works of Henry the Minstrel and Douglas.

Derk, Derke, dark : B 1137. A. S. *deorc*, dark.

Derknesse, darkness : B 593.

Derre, dearer : B 590. Cf. M. E. *herre*, higher ; *ferre*, further.

Desdeyn, disdain : A 789.

Desiring, sb. desire : B 1064.

Despitous, angry to excess, cruel, merciless : A 516, B 738.

Despyt, malicious anger, vexation : B 83. O. F. *despire* (Lat. *despicere*), to despise ; F. *despit*, contempt ; It. *dispetto* : Sp. *despecho*, displeasure, malice.

Destreyne, to vex, constrain : B 597. F. *distraindre*, Mid. Lat. *distringere* (from Lat. *stringere*, to strain), to be severe with, *distrain*. *District* and *distress* are from the same source.

Destroye, to destroy : B 472. O.F. *destruir*, F. *détruire*.

Desyr, desire : B 385.

Deth. See **Deeth**.

Dette, a debt : A 280. F. *dette*, a debt ; Lat. *debitum*, from *debere*, to owe.

Dettelees, free from debt : A 582.

Devoir, duty : B 1740. F. *devoir*, duty, trust ; *devoir*, to owe ; Lat. *debere*.

Devys, opinion, decision, direction : A 816.

Devyse, (1) to direct, order ; (2) to relate, describe : A 34, B 136, 190. It. *divisare*, to think, imagine, to discourse ; O. F. *deviser*, to plan, order, dispose

of, discourse; from Lat. *uisum*, It. *viso*, view, opinion.

Devysing, a putting in order, preparation: B 1638.

Deye, a female servant, dairy-woman: C 26. Icel. *deigja*, lit. 'kneader of bread.'

Deyen: see **Dyen.**

Deyne, to deign: C 361.

Deyntee, *sb.* a dainty, rarity; *adj.* rare, dainty, A 168, C 15.

Deys, dais, platform, the high table: A 370, B 1342. '*Dais* or *daiz*, a cloth of estate, canopy or heaven, that stands over the heads of princes' thrones; also the whole state or seat of estate.' (Cotgrave.) O. F. *dais, deis* (Lat. *discus*). See note, p. 153.

Diapred, variegated, diversified with flourishes or sundry figures: B 1300. O. F. *diaspré, diapré*, variegated; It. *diaspro*, a jasper (Gr. *ἴασπις*), which was much used in ornamental jewellery. Chaucer speaks of a meadow *diapered* with flowers. It is now applied to linen cloth woven with a pattern of diamond-shaped figures, and to church-walls when the plain stone is carved in a pattern.

Dich, a ditch: C 28. See **Dyke.**

Diched, diked: B 1030. See **Dich, Dyke.**

Dide (pret. of *don*), did: B 891.

Diete, diet, daily food: A 435. From Gr. *δίαιτα*, mode of life, especially with reference to *food*.

Digestible, easy to be digested: A 437.

Digestyves, things to help digestion: C 141.

Dight, prepared, dressed: B 183. A. S. *dihtan*, dress, dispose; from Lat. *dictare*.

Digne, (1) worthy, A 141; (2) proud, disdainful, A 517. F. *digne*.

Dim, dull, indistinct: B 1575.

Dischevele, with hair hanging loose: A 683. F. *descheveler*, to put the hair out of order; F. *cheveux*, pl., from Lat. *capillus*, the hair.

Disconfiture, Disconfitinge, defeat: B 150, 1861. O. F. *desconfiture*, F. *déconfiture*; from *déconfire*, to non-plus.

Disconfort, discomfort, misery: B 1152.

Disconforten, to dishearten: B 1846.

Discrecioun, discretion: B 921.

Discreet, discreet: C 51.

Disherited, disinherited: B 2068.

Disioynt, a difficult situation, failure: B 2104.

Dispence, expense, expenditure: A 441, B 1024.

Dispitously, angrily, cruelly: B 266.

Disport, sport, diversion: A 137, 775. O. F. *desport*, F. *déport*, It. *disporte*, diversion, solace.

Disposicioun, control, guidance: B 229.

Disputisoun, disputation: C 418.

Divisioun, distinction: B 922.

Divyninge, guessing, conjecture: B 1663.

Divynistre, a divine: B 1953.

Doghtren, daughters: C 9.

Doke, a duck: C 570. M. Du. *duiken*, O. H. Ger. *tûhban*, Ger. *tauchen*, to dive, plunge.

Dokked, cut short: A 590. M. E. *dok*, O. Icel. *dockr*, a tail. Cf. '*docked* of one's wages.'

Dome, doom, decision, judgment, opinion: A 323. See **Deme.**

Dominacioun, power, control: B 1900.

Don, Doon, Do, to do, cause, make, take (pret. *dide, dede*, pp. *do, don, doon*): A 78, 268, 768, B 84, 1047.

Dong, dung: A 530.

Donge, to dung, to manure: C 216.

Dore, a door: A 550. A. S. *duru*, Ger. *Thor*, *Thüre*.

Dorste: A 227, C 98. See **Dar**.

Doseyn, a dozen: A 578.

Doumb, dumb: A 774.

Doun, down: B 245.

Doute, doubt, fear: A 487, B 283. *Out of doute* = without doubt, doubtless.

Douteles, adj. doubtless, without doubt: B 973.

Dowves, doves: B 1104.

Dragges, drugs: A 426 (Harl. MS.). O. F. *dragée*, It. *treggea*, Sp. *dragea*, Gr. *τράγημα* (Mod. Gr. *τράγαλα*), sweetmeats; cf. *τρωγάλια*, raw fruits at dessert, or sweetmeats, from *τρώγειν*, to gnaw. See **Drogges**.

Drawe, to draw, or to carry: B 1689.

Drecched, troubled (by dreams): C 67. A. S. *dreccan*, M. H. Ger. *trecken*, to trouble, plague. 'Dremyn or *drecchyn* yn slepe, sompnio.'—Prompt. Parv.

Drede, to fear, dread: A 660. *To drede*, to be feared.

Dredful, cautious, timid: B 621.

Dreem, **Dreme**, a dream: C 67, 109. A. S. *dréam*, O. Fris. *drám*, Ger. *Traum*. Cf. Sc. *dram*, *drum*, dull; *drumble* (Shakespeare), to be sluggish.

Dremen, to dream: C 109.

Dreminges, dreams: C 270.

Drenching, drowning: B 1598.

Dresse, to set in order: A 106, B 1736. O. F. *dresser*, to straighten, direct, fashion; It. *drizzare*, to address, to turn toward a place; from Lat. *directus*, pp. of *dirigere*, to direct.

Dreye, dry: B 2166.

Dreynt (pp. of *drenche*), drowned: C 262. Cf. M. E. *queynt*, quenched; *cleynt*, clenched, &c.

Drogges, drugs: A 426. See **Dragges**.

Dronken, pp. drunk: A 135, 637.

Dronken, pl. pret., drunk: A 820.

Drope, a drop: A 131. A. S. *dropa*.

Drouped, drooped: A 107. Icel. *drûpa*, to droop.

Drugge, to *drudge*, to do laborious work: B 558. Ir. *drugaire*, a slave. '[To see] a country colone toil and moil, till and *drudge* for a prodigal idle drone.' —Burton's Anat. of Mel. p. 35.

Duk, a leader, duke: B 2. F. *duc*, Lat. *dux*, from *ducere*, to lead. See Trench, English Past and Present, p. 196.

Dure, to endure, last: B 1912.

Dusked, *pt. pl.*, grew dark or dim: B 1948. Sw. *dusk*, dark, dull.

Dwelle, to tarry: B 803.

Dwelled, *pp.* dwelt: B 370.

Dyamaunts, diamonds: B 1289.

Dyen, to die: B 251. Icel. *deyja*.

Dyere, a dyer: A 362. A. S. *déagian*, to dye.

Dyete. See **Diete**.

Dyke, to make *dikes* or *ditches*: A 536. A. S. *dîc*, O. Fris. *dîk*, M. H. Ger. *tîch*, a ditch.

Dys, dice: B 380.

E.

Ecclesiaste, an ecclesiastical person: A 708.

Ech, **Eche**, each: A 39, 369. A. S. *âlc*; from *â*, ever, *ge*, and *lîc*, like. Cf. M. E. *iwhere*, everywhere.

Echon, **Echoon**, each one: A 820.

Eek, also, moreover, *eke*: A 5, 41. A. S. *éc*, *éac*; Goth. *auk*, also; A. S. *écan*, to increase, *eke*.

Eet, ate, did eat: *ete*, imp. eat: B 1190, C 147. See **Ete**.

Eft, again: B 811. Cf. M. E. *eftsone*, *eftsones*, afterwards, presently; A. S. *eft*.

Eir, air, B 388.

Elde, age, old age: B 1589, 1590. A. S. *eald*, old; *yldo*, age.

Elles, else: A 375. A.S. *elles*, O.H. Ger. *elles*, *alles*. (A.S. *el-* in composition signifies another, foreign. Cf. Gr. *ἄλλος*, Lat. *alius*, other.)

Embrouded, embroidered: A 89.

Emforth, to the extent of, even with: B 1377. A.S. *em-* in composition signifies *even*, equal; being short for *efn* = *efen*.

Empoysoning, poisoning: B 1602.

Empryse, an undertaking, enterprise: B 1682. O.F. *emprendre*; cf. F. *entreprendre*, to undertake; F. *entreprise*, an enterprise.

Encens, incense: B 1571.

Encombred, (1) wearied, tired, B 860; (2) troubled, in danger, A 508. It is sometimes written *acombred*. O.F. *encombrer*, to hinder, trouble, grieve, annoy. Cf. Du. *kommer*, trouble; Ger. *kummer*, trouble, grief.

Encres, sb. increase: B 1326.

Encresen, to increase: B 457.

Endelong, lengthways, along: B 1133, 1820. A.S. *andlang*, Ger. *entlang*.

Endere, one who causes the death of another: B 1918.

Enduren, to endure: C 161.

Endyte, to dictate, relate: A 95, B 522.

Engendred, produced: A 4.

Engyned, tortured, racked: C 240. O.F. *engin*, contrivance, craft, an instrument of war, torture, &c.

Enhauncen, to raise: B 576. Formed from Lat. *ante*.

Enhorte, to encourage: B 1993. We have *discourage* and *dishearten*, but *enhorte* has given way to *encourage*: B 1993.

Enoynt, anointed: B 2103.

Ensample, example: A 496.

Entente, intention, purpose: B 142.

Entuned, intoned: A 123.

Envyned, stored with wine: A 342.

Er, ere, before: B 182, 297.

Erchedeknes, archdeacon's: A 658.

Ere, to plough, *ear*: B 28. *Earing* is used in our Eng. Bible. A.S. *erian*, Du. *eren*.

Eres, ears: A 556, B 664. A.S. *éare*, Goth. *auso*, an ear.

Erly, early: A 33, 809. A.S. *ǽr*, before, *ere*; *ǽrlice*, early.

Ernest, earnest: B 267, 268. A.S. *eornest*, earnest; M. Du. *ernsten*, to endeavour.

Erst than, for *er than*, before that: B 708. *Er* = before; *erst* = first, A 776.

Erthe, earth: B 388. A.S. *eorðe*, Ger. *Erde*.

Eschaunge, exchange: A 278.

Eschue, to avoid, shun: B 2185. O.F. *eschever*, It. *schivare*, to avoid; Dan. *skiev*, oblique, *a-skew*.

Ese, pleasure, amusement, ease: A 768. F. *aise*, opportunity, ease.

Esed, entertained, accommodated: A 29. See below.

Esen, to entertain: B 1336.

Esily, easily: A 469.

Espye, to see, discover: B 254, 562. F. *espier*, *épier*; It. *spiare*; Ger. *spähen*.

Est, east, B 1743; *estward*, B 1035.

Estat, estate, state, condition: A 203, 522.

Estatlich, Estatly, stately, dignified: A 140, 281.

Estres, the inward parts of a building: B 1113. O.F. *estre*, state, plan.

Esy, easy, A 223; moderate, 441.

Ete, to eat: C 593. See **Eet**.

Eterne, eternal: B 251, 1132.

Evel, evil. **Evele**, badly: B 269.

Everich, every, A 241; every one, A 371, B 1269.

Everich a, every, each: A 733.

Everichon, every one: A 31, 747.

Ew, a yew-tree : B 2065.

Expounede, expounded : C 295.

Ey, an egg : C 25. A. S. *æg*, pl. *ægru* (M. E. *eyren*) ; hence Eng. *eyry*.

Eyen, eyes ; A 152, 267. O. Merc. *ége*, pl. *égen;* A. S. *éage*, pl. *éagan*.

Eyle, to ail : B 223.

F.

Fader, father : A 100 ; gen. sing. *fader* : A 781. (The gen. sing. in A. S. was *fæder*, not *fædres*.)

Fadme, fathoms : B 2058.

Fair, adj. beautiful, fair, good ; **Faire**, adv. gracefully, well, neatly : A 94, 124, 273.

Fairnesse, (1) beauty, B 240 ; (2) honesty of life, A 519.

Falding, a sort of coarse cloth : A 391. See note, p. 155.

Falle, befall : A 585.

Fals, false : B 295. Lat. *falsus*.

Falwe, pale : B 506. A. S. *falwe*, Ger. *falb*, pale, faded, yellow.

Famulier, familiar, homely : A 215.

Fare, proceeding, affair : B 951. A. S. *faru*, Icel. *för*, course, proceeding, movement, bustle, ado.

Fare, **Faren**, to go, proceed ; pp. **Faren**, **Fare**, pl. pres. **Faren** : B 403, 407, 537, 1578, C 59. A. S. *faran*, to go, pret. *för*, pp. *gefaren*. The English *to fare*, in 'fare thee well,' is allied to the Greek *póros*, a passage. *Welfare*, *wohlfahrt*, would be Greek *euporia*, opposed to *aporia*, helplessness.

Farsed, stuffed : A 233. M. E. *farce*, to stuff ; F. *farcir*, Lat. *farcire* (*farsum*), to stuff.

Faste, near : B 618, 830.

Faught (also *faght*), fought : A 399.

Fayn, glad, gladly : A 766. A. S. *fægen*, M. E. *fayn*, also *fawen*, glad, fain.

Fedde, pret. fed : A 146.

Fee, money, reward : B 945. A. S. *feoh*, Icel. *fé*, Lat. *pecus*, cattle, property, money.

Feeld, a field : B 28. A. S. *feld*, O. Fris. *feld*, Ger. *Feld*, the open country. (Horne Tooke is wrong in connecting it with the verb to *fell*.)

Feend, **Fend**, a fiend, devil : C 466. A. S. *féond*, Ger. *Feind*, an enemy, fiend : orig. pres. pt. of A. S. *féon*, to hate.

Feith, faith, C 593. Anglo-French *feid*, *fei*, F. *foi*, Lat. *fides*. See **Fey**.

Fel, voc. **Felle**, cruel, fierce : B 701, 1772. A. S. *fel*, M. Du. *fel*, O. F. *fel*, cruel, fierce ; O. F. *felon*, cruel ; O. F. *felonie*, anger, cruelty, treason ; any such heinous offence committed by a vassal against his lord, whereby he is worthy to lose his estate. (Cotgrave.)

Felawe, a fellow : A 650. Also *felaghe*. The syllable *fe* = fee, goods, and *law* = order, law. Cf. Icel. *félagi*, a fellow, a sharer in goods ; Icel. *fé*, money, goods ; and *lag*, order, society.

Felawshipe, fellowship : A 32.

Feld, felled, cut down : B 2066.

Felle ; see **Fel**.

Felonye, crime, disgraceful conduct : B 1138. See **Fel**.

Fend, fiend. See **Feend**.

Fer, far : A 388, 491, B 992. (Comp. *ferre* : B 1202, superl. *ferrest* : A 494). A. S. *feor*, far ; O. Fris. *fer*.

Ferde, (1) went, proceeded ; (2) acted, B 154 ; pl. *ferden*, B 789. A. S. *féran*, to go.

Fere, fear, terror : B 475, 1486. A. S. *fár*.

Fered, frightened, terrified : C 566. See **Aferd**.

Ferforthly, far forth: B 102.
Fermacie, a medicine, pharmacy: B 1855.
Ferme, rent. See note to l. 252, p. 146. F. *ferme.*
Ferne, distant: A 14. See note, p. 129.
Ferre, Ferrer, farther: A 48, 835.
Ferther, further, A 36.
Ferthing, farthing, fourth part; hence a very small portion of anything: A 134, 255.
Feste, a feast: B 25. Lat. *festum.*
Feste, to feast: B 1335.
Festne, to fasten: A 195.
Fet, fetched, brought: A 819, B 1669. A. S. *fetian*, M. Du. *vatten*, to fetch.
Fether, a feather: A 107. 'The English *feather* would correspond to a Sanskrit *pattra*, and this means the *wing* of a bird, i. e. the instrument of flying, from *pat*, to fly, and *tra*. As to *penna*, it comes from the same root, but is formed with another suffix. It would be a Sanskrit *patana*, *pesna* and *penna* in Latin.' Max Müller, Science of Language, Second Series, p. 221.
Fetis, neat, well-made: A 157. O. F. *faictis* (Lat. *facticius*), well-made, neat, *feat*, from O. F. *faire*; Lat. *facere*.
Fetisly, neatly, properly: A 124.
Fettres, fetters (for the *feet* and legs): B 421.
Fey, faith: B 268.
Feyne, to feign: A 705, 736. O. F. *feigner*, F. *feindre*, to feign; Lat. *fingere*, to form.
Fiers, fierce: B 740, 1087. O. F. *fiers*; Lat. *ferus*.
Fil (pret. of *fallen*), fell: A 845. *Fillen*, pl.; B 91. *Fille*, might fall, A 131.
Fithele, fiddle: A 296. A. S *fiðele*; Mid. Lat. *fidula*, *vitula*.
Flatour, flatterer: C 505.
Flee, to flee, flee from; B 312.
Flesh, flesh, meat: A 147.
Flete, to float, swim: B 1539. A. S. *flēotan*, O. H. Ger. *fliozan*, to flow, float, swim; whence Eng. *fleet*, *float*.
Fleting, floating: B 1098.
Flex, flax: A 676. A. S. *fleax*. Cf. *flix*, fur of a hare (Dryden); Prov. Eng. *fleck*, down of rabbits. The A. S. had *flax-fote* = web-footed, so that there must have been a verb corresponding to Icel. *flétta*, to weave.
Fley (pret. of *fle*), flew: C 352.
Flikeringe, fluttering: B 1104. A. S. *flicerian*, to flicker; Ger. *flackern*, to flare.
Flotery, wavy, flowing: B 2025. (Tyrwhitt renders it *floating*.) *Flotery berd* = a long, flowing beard. In Early Eng. Alliterative Poems we find the phrase *floty valez* (vales), where *floty* has the sense of streaming. A. S. *floterian*, to flutter, to be borne on waves. Ger. *flotern*, *flutern*, to flutter.
Flough, 2nd p. pret. flew: C 411.
Flour, flower: A 4, B 124.
Flowen, pret. pl. flew: C 571.
Floytinge, playing on a flute: A 91. O. F. *flahute*, *flaute*, F. *flûte*, a flute; cf. O. F. *flagoler*, to pipe, whence *flageolet*.
Folk, people: A 25.
Folwe, to follow: B 1509.
Fomy, foamy, foaming: B 1648,
Fond, found, provided for: C 9.
Foo, Fo, foe, enemy: A 63. A. S. *fá*, enemy. See **Fend.**
Foom, foam: B 801. A. S. *fám*.
For, (1) because, A 443; (2) '*for* al,' notwithstanding, B 1162.
For, for fear of, against: A 276, C 297.
Forbere, to forbear: B 27.

For-blak, very black: B 1286.

Fordo, pp. ruined, destroyed: B 702.

Forgete, to forget (pp. *forgeten*, *foryeten*): B 1163, 2196.

Forheed, forehead: A 154.

Forn-cast, pre-ordained: C 397.

Forneys, furnace: A 202. F. *fournaise*, It. *fornace*; from Lat. *furnus*, an oven.

For-old, very old: B 1284.

For-pyned, wasted away (through *pine* or torment), tormented: A 205. See **Pyne**.

Fors, force: B 1865. '*Do no fors of*' = make no account of, C 121.

Forsleuthen, to lose through sloth: C 276.

Forster, a forester: A 117.

Forthermoor, furthermore: B 1211.

Forthren, to further, aid: B 279. A. S. *fyrðrian*, to promote, support.

Forthy, therefore, B 983. A. S. *-thý* = the instrumental case of the def. article.

Fortunen, to make fortunate, to give good or bad fortune: A 417, B 1519.

Forward, covenant, agreement: A 33, 829. A. S. *foreweard*, Icel. *forvörðr*, a compact, covenant.

Forwityng, foreknowledge: C 423. See **Wite**.

Forwot, foreknows: C 414.

Foryete, forget: B 1024. See **Forgete**.

Foryeve, to forgive: A 743, B 960.

Fother, a load, properly a carriage-load: A 530, B 1050. It is now used for a certain weight of lead. A. S. *fóther*, Du. *voeder*, Ger. *Fuder*.

Foughte, pl. pret. fought, B 320.

Foughten, pp. fought: A 62.

Founden, pp. found: B 754.

Foundre, to founder, fall down: B 1829. O. F. *fondrer*, to sink, fall down (Godefroy).

Fowl, **Fowel**, a bird, *fowl*: A 9, 190; B 1579. A. S. *fugol*, a bird.

Foyne, **Foynen**, to make a pass in fencing, to push, thrust: B 796, 1692. Perhaps from O. F. *foine*, an eel-spear; Lat. *fuscina* (because used for thrusting).

Fraknes, freckles: B 1311. Prov. Eng. *frackens*, Icel. *freknur*, freckles; cf. Ger. *Fleck*, *Flecken*, a spot, stain.

Fredom, freedom, liberality: A 46.

Free, free, generous, liberal: C 94.

Freend, **Frend**, a friend: A 299, B 610. 'The English *friend* is a participle present. The verb *frijon*, in Gothic, means to love, hence *frijonds*, a lover. It is the Sanskrit *prî*, to love.' (Max Müller.)

Frendly, **Frendlich**, friendly: B 794, 1822.

Frendschipe, friendship: A 428.

Frere, a friar: A 208.

Fresh, fresh: A 365, B 1318. A. S. *fersc*, Icel. *friskr*. The Eng. *frisk*, *frisky*, are from a Scandinavian source.

Freten, to eat (pp. *freten*): B 1161. A. S. *fretan*, Ger. *fressen*, devour, eat; Eng. *fret*.

Fro, from: A 324. Icel. *frá*, from. It still exists in the phrase 'to and *fro*,' and in *froward*.

Frothen, to froth, foam: B 801.

Fulfild, filled full: B 82.

Fume, effects of gluttony or drunkenness: C 104. Hence the use of *fume* in the sense of 'the vapours, dumps.' Cf. 'Some (bees are) angry, *fumish*, or too teastie.'—Topsell's Serpents, p. 66.

Fumetere, name of a plant, fumitory: C 143.
Fyled, cut, filed smooth: B 1294.
Fyn, fine: B 614.
Fynde, to invent, provide: A 736.
Fyr, fire: B 2084, 2093. **Fyry**, fiery: B 706.
Fyr-reed, red as fire: A 624.

G.

Gabbe, to lie: C 246. A. S. *gabban*, Icel. *gabba*, to lie, jest; Icel. *gabb*, a jest. We have the same root in *gabble*, *gibberish*.
Gadre, to gather: A 824.
Galingale, sweet cyperus: A 381.
Game, pleasure, sport: B 948. A. S. *gamen*, O. Fris. *game*, sport, play; A. S. *gamenian*, to sport.
Gamed, verb. impers. pleased: A 534.
Gan (pt. t. of *ginnen*) is used as a mood-auxiliary, e. g. *gan espye* = did see, B 254; began, B 682.
Gaping, having the mouth wide open, gaping: B 1150. A. S. *geapian*, Icel. *gapa*, Ger. *gaffen*, to stare (i. e. with open mouth). *Gasp* (for *gap-s*) is from the same root. Cf. M. E. *galping*, gaping.
Gappe, gap: B 781. Icel. *gap*, a gap.
Gargat, the throat: C 515. F. *gorge*, a throat; It. *gorgo*, a gurgle; Ger. *Gurgel*, the gullet, throat. See note.
Garleek, garlick, A 634; the spearplant, from A. S. *gár*, a spear, *léac*, an herb, plant, *leek*. We have the second element in other names of plants, as *hemlock* (M. E. *hemlick*), *charlock*.
Gaste, to terrify. See **Agast**.
Gastly, horrible: B 1126. See **Agast**.
Gat, got, obtained: A 703, 704.
Gattothed, having teeth far apart, hence, perhaps, lascivious: A 468. Du. *gat*, a hole. It is sometimes written *gaptothed*, and *gagtoothed* = having projecting teeth, which also signifies lascivious. 'If shee be *gaggetoothed*, tell hir some merry jest, to make her laughe.'—Lyly's Euphues, ed. Arber, p. 116. See note.
Gaude grene, a light green colour: B 1221. 'Colour hit *gaude grene*.'—Ord. and Reg. p. 452.
Gayler, a gaoler: B 206. From Anglo-F. *gaole*, It. *gaiola*, Sp. *gayola*, a cage.
Gayne, to avail: B 318. Icel. *gegna*, to meet, to aid; Icel. *gegn*, A. S. *gegn*, against; whence *ungainly*.
Gaytres beryis, berries of the dogwood-tree, *Cornus sanguinea*: C 145. A. S. *gáte-tréow*, cornel-tree, A. S. Leechdoms, ii. 86.
Gees, geese: C 571.
Gentil, noble: A 72.
Gentilesse, gentleness, nobleness: C 476.
Gere, manner, habit: B 514, 673.
Gere, gear, all sorts of instruments, tools, utensils, armour, apparel, fashion: A 352, B 158, 1322. A. S. *gearwe*, clothing; *gearwian*, to prepare; cf. Eng. *yare*.
Gerful, changeable: B 680. See **Gery**.
Gerland, a garland: B 196.
Gerner, a garner: A 593. F. *grenier*, garner, corn-loft; *grene*, grain. (Cotgrave.)
Gery, changeable: B 678.
Gesse, to deem, suppose, think, *guess*: A 82, 118. Du. *gissen*, Sw. *gissa*, Dan. *gisse*, to believe, suppose.
Gete, to get, obtain, pp. *geten*: A 291.

Gigginge, fitting or providing with straps: B 1646. Godefroy gives O. F. *guige, guigue*, a strap for hanging a buckler over the shoulder, a handle of a shield. Cotgrave gives the fem. pl. *guiges*, 'the handles of a targuet or shield.'

Gilt, guilt: B 907, C 553.

Giltelees, free from guilt, guiltless: B 454.

Ginglen, to jingle: A 170.

Gipoun, a short cassock: A 75, B 1262.

Gipser, a pouch or purse: A 357. F. *gibecière*, a pouch; from O. F. *gibbe*, a bunch. See Scheler.

Girdel, girdle: A 358.

Girles, young people, whether male or female: A 664. Low G. *gör*, a child.

Girt, pp. girded, girt: A 329.

Girt, pierced: B 152. *Thurgh-girt*, pierced through, is used also by Grimoald:—

> 'With throat ycut he roars, he lieth along,
> His entrails with a lance *through-gyrded* quite.'—Poems by Surrey, &c., p. 215, ed. Bell.

The M. E. *girde*, or *gride*, signifies also to strike, and may be connected with E. *yard* (as in *yard*-measure), A. S. *gyrd*, Du. *garde*, Ger. *Gerte*, a rod.

Gladdere, adj. more glad, B 2193.

Gladen, to console, gladden: B 1979.

Gladere, sb. one who makes glad, B 1365.

Glaring, staring (like the eyes of the hare): A 684. Norse *glora*, to stare.

Glede, a live coal, *gleed:* B 1139. A.S. *gléd*, Du. *gloed*. Cf. Icel. *glóa*, to burn, *glow; glóð*, a live coal; Ger. *glühen*, to glow; *gluth*, hot coals.

Gliteren, to glitter, shine: B 2032. Icel. *glitra*, to glitter.

Glowen, to glow, shine; **Glowe-den** (pl. pret.), shone, B 1274. See **Gleed**.

Go, Gon, Goo, Goon (pp. *go, gon, goon*), to go, walk: A 450, 771. **Goth**, goes: B 213, 598. **Goon** (pl.), go: A 771, C 32.

Gobet, piece, morsel, fragment: A 696. O. F. *gobet*, a morsel of food, *gober*, to devour; cf. Prov. Eng. *gob*, Gael. *gob*, the mouth; whence *gobble, gabble*, &c.

Godhede, godhead, divinity: B 1523.

Golde, or **Gulde**, a flower commonly called a *turnsol*: B 1071. O. F. *goude*, a *marigold*, so called from its golden colour. See note.

Goliardeys, a buffoon: A 560. See note.

Gonne (pl. of *gan*), began, did: B 800.

Good, property, goods: A 581.

Goon, to go: A 12, 377; see **Go**.

Goost, ghost, spirit: A 205.

Goot, a goat: A 688.

Goune, a gown: A 93. It. *gonna*, Mid. Lat. *guna, gouna*.

Governaunce, management, control, management of affairs, business matters: A 281, B 455, C 45. Also = self-control, virtuous conduct:

> 'Grace groweth after [according to] *governance*
> Is an old said saw in each place.' (Becon.)

Governing, control: A 599.

Graunte, grant, permission: B 448.

Graunte, to grant, consent to: A 786.

Graunting, consent, grant: B 1581.

Grece, grease: A 135.

Gree, the prize, superiority, B 1875. See note.

Greet, Gret (def. form and pl. *greete, grete*), great (comp. *gretter*, superl. *gretteste*): A 84, 120, 137, 197; B 5, 218, 1271.

Grene, green: A 103. A. S. *gréne*.

Greve. to grieve. **Agreved,** angry, B 1199.

Greve, a grove: B 637. This form is used by some of the Elizabethan poets.

Greyn, grain: A 596.

Griffoun, a griffin: B 1275.

Grim, fierce: B 1661. A.S. *grimm,* fierce, furious; Du. *grimmen,* to snarl; It. *grima,* wrinkled; F. *grimace,* a wry mouth, *grimace.*

Grisly, horrible, dreadful, B 505; from M. E. *grise, agrise,* to terrify. A.S. *agrísan,* to dread, fear; M. Du. *grijsen,* Prov. Eng. *gryze,* to snarl, grind the teeth.

Gronen, to groan: C 66; **Groning,** groaning: C 87. A.S. *grúnian,* to groan, murmur.

Grope, to try, test: A 644. It signifies originally to feel with the hands, to *grope* (A. S. *grápian,* Icel. *greipa*; cf. *grabble, grip, grasp,* &c.); hence to probe a wound, to test, put to the proof.

Grote, a groat: C 138.

Groyning, grumbling, murmuring, discontent: B 1602. O. F. *grognir* (Godefroy), F. *grogner,* to grunt, murmur, grumble.

Grucchen, to murmur, grumble, *grudge:* B 2187. F. *groucher,* to murmur. Gr. γρύζειν, to murmur, mutter.

Gruf, with face flat to the ground: B 91; whence Eng. *grovelling, grovel.* M. E. *grovelinges, gruflinges,* Icel. *grúfa,* to stoop down. *Liggja á grúfu,* to lie with the nose to the ground.

Grys, fur of the gray squirrel or rabbit: A 194.

Gulty, guilty: A 660.

Gye, to guide: B 1092. O. F. *guier,* F. *guider.*

Gyle, deceit: B 1738. O. F. *guile,* deceit, from the O. H. G. form cognate with E. *wile.*

Gyse, guise, fashion, mode, *wise,* A 663, B 135, 350. F. *guise,* Ger. *Weise,* Eng. *wise,* mode, fashion.

H.

Haberdassher, a seller of hats: A 361. 'The *Haberdasher* heapeth wealth by *hattes;*' Gascoigne, The Fruites of Warre; st. 64. See note.

Habergeoun, a diminutive *hauberk,* a small coat of mail: A 76, B 1261. O. F. *hauberc,* O. H. Ger. *halsberc,* A. S. *healsbeorg,* a coat of mail; from *heals,* the neck, and *beorgan,* to cover or protect.

Hade = M. E. *havede* (sing.), had: A 554.

Hakke, to hack: B 2007. Du. *hakken,* Ger. *hacken,* to cut up, chop; Dan. *hakke,* to peck; F. *hacher,* to mince; whence Eng. *hash, hatchet.*

Halwes, saints: A 14. A. S. *hálga,* a saint (as in 'All Hallows' E'en'): from *hál,* whole.

Hamer, a hammer: B 1650.

Han = *haven,* to have: A 224.

Happe, to happen, befall: A 585. Whence *happy,* mis-*hap,* per*haps,* may-*hap.* M. E. *happen,* happy; Icel. *happ,* fortune, luck.

Hardily, certainly: A 156.

Hardinesse, boldness: B 1090.

Haried, harried, taken as a prisoner: B 1868. F. *harier,* to hurry, harass, molest (Cotgrave).

Harlot: A 647. This term was not confined to females, nor even to persons of bad character. It signifies (1) a young person; (2) a person of low birth; (3) a person given to low conduct; (4) a ribald.

Harlotryes, ribaldries: A 561.

Harneised, equipped: A 114.

Harneys, armour, gear, furniture, *harness:* B 148, 755. O. F. *harneis,* F. *harnois,* all manner of

harness, equipage, furniture; Ger. *Harnisch*, armour.

Harre, a hinge: A 550. A. S. *heor*, *heorr*, M. E. *herre*, a hinge.

Harrow, a cry of distress: C 225. O. F. *harau, hare! Crier haro sur*, to make hue and cry after. O. H. Ger. *haren*, to cry out; Scottish *harro*, a cry for help.

Hauberk, a coat of mail: B 1573. See **Habergeon**.

Haunt, (1) an abode, (2) custom, practice, skill: A 447. F. *hanter*, to frequent.

Heed, **Hede**, head: A 198, 455. A. S. *héafod*, M. Du. *hoofd*, head; Scottish *haffet*, side of the head.

Heeld, held: A 337. A. S. *héold*.

Heep, heap, assembly, host: A 575. A. S. *héap*, Ger. *Haufe*, heap, band, crowd. Cf. M. E. 'a *heep* of houndes;' *heep*, a band of armed men.

Heer, here: B 933.

Heer, hair: A 589, B 1285. A. S. *hǽr*, *hér*.

Heeth, a heath: A 6, 606. A. S. *hǽð*, heath; Goth. *haiþi*, the open country; Icel. *heiðr*, a waste; Ger. *Heide*, a heath; whence *heathen*, *hoyden* (M. Du. *heyden*, a clown, rustic).

Hegge, a hedge: C 398. A. S. *hegge*, a bush, shrub, hedge. We have other forms of the word in *haw-thorn* (A. S. *haga*, a hedge), and in the local name *Hays* (A. S. *hege*, a hedge); '*Broken hayes*' (Oxford).

Heigh, high, B 207; great, B 940.

Hele, health: B 413. A. S. *hǽl*, whole; *hǽlu*, health.

Heled, hidden, kept secret, C 235. A. S. *helan*, to cover, conceal; prov. Eng. *hele*, *hill*, to cover, *hull*, cod of pease; cf. G. *Hülle*, a cover.

Helpen of, to help off, get rid of (pret. *halp*, pp. *holpen*): A 632.

Hem, them: A 18.

Hemself, themselves: B 396.

Hemselve, **Hemselven**, themselves.

Heng (pret. of *honge*), hanged: A 160, 358; pl. *henge*, A 677.

Henne, hence: B 1498. M. E. *hennes*, *hens*. A more modern form is our *hence*.

Hente, **Henten**, seize, take hold of, get: A 299, 698; B 46. (Pret. *hente*, B 442; pp. *hent*, B 723.) A. S. *hentan*.

Heraud, a herald: B 159, 1675. F. *héraulde*, *héraut*, from O. H. Ger. *haren*, to shout.

Herbergage, **Herberwe**, lodging, inn, harbour: A 403, 765, C 169. A. S. *here*, an army, and *beorgan*, to protect, defend. 'A good *harborough* for the ship.'—Hakluyt's Voyages, iii. p. 35.

Herd, haired: B 1660.

Herde, a herd, keeper of cattle, a shep*herd*: A 603. A. S. *hyrde*, a keeper, guardian; Ger. *Hirte*, a herdsman; Icel. *hirða*, to keep guard.

Here, to hear: A 169, C 432.

Heres, hairs: A 555. See **Heer**.

Herknen, to hark, hearken, listen: B 668, 985, 1674.

Hert, a hart: B 831.

Herte, heart: A 150.

Herteles, without heart, cowardly: C 88.

Hertely, heartily: A 762.

Herte-spoon: B 1748. The provincial *heart-spoon* signifies the navel. Tyrwhitt explains it as 'the concave part of the breast, where the lower ribs unite with the *cartilago ensiformis*.'

> '. . . . He that undoes him (the deer),
> Doth cleave the *brisket-bone*, upon the *spoon*
> Of which a little gristle grows.'
> Sad Shepherd, act i. sc. 6.

Hest, command, *behest*: B 1674.

A. S. *hǽs*, a hest, from *hátan*, to command.

Hete, to promise; B 1540. A. S. *hátan*, O. Sax. *hétan*, Icel. *heita*, to call, promise.

Hethen, a heathen: A 66.

Hethenesse, the country inhabited by the heathens. A 49; in contradistinction to *Christendom*.

Heve, to heave, raise: A 550. *Heve of* = to lift off (pret. *haf*, *hof*: Eng. *hove*). A. S. *hebban*, O. Fris. *heva*, to heave, lift.

Hevenly, heavenly: B 197.

Hewe, colour, complexion, *hue*: B 506. **Hewes**, colours for painting: B 1230. A. S. *híw*.

Hewed, coloured: C 49. See **Hew**.

Hewen, to cut: B 564. A. S. *héawan*, Ger. *hauen*.

Hey, **Heye**, **Heygh**, **Heyh**, high, highly. A. S. *héh*.

Hider, hither: A 672.

Hidous, hideous: B 1120. **Hidously**, hideously, dreadfully: B 843. O. F. *hide*, *hisde*, *hidour*, *hisdour*, dread; *hidus*, dreadful.

Hight, promised; **Highte**, was called: A 616, 719, B 333, 1614. **Highte**, to be called, B 699. A. S. *héht*, *hét*; pret. of *hátan*, to command, promise. The preterite of *hátan* (Ger. *heissen*), to call, be called, was *hátte*; so two distinct usages have been confounded.

Highte. '*On highte*' = aloud: B 926.

Himselve, **Himselven**, dat. and acc. of *himself*: A 184, 528.

Hindreste, hindmost: A 622.

Hipes, hips: A 472. A. S. *hype*, Du. *heup*, Ger. *Hüfte*, the flank, hip.

Hir, her: A 120.

Hir, their, of them: A 11, B 320. *Hir aller* = of them all, A 586.

Hit, it.

Ho, an interjection commanding a cessation of anything: B 848, 1675. Cf. the carter's *whoa!* to his horse to stop.

Hold, 'in hold,' in possession, custody: C 54. A. S. *ge-heald*, Icel. *hald*, custody, *hold*; A. S. *healdan*, *haldan*, to hold, retain.

Holde, **Holden**, beholden, B 449; esteemed, held, A 141, B 832, 1861.

Holpen, helped: A 18. See **Helpen**.

Holt, a wood, grove: A 6. A. S. *holt*, O. H. Ger. *holz*, a wood. *Holt* is still used in some parts of England for an orchard or any place of trees, as a *cherry-holt*, an *apple-holt*. In Norfolk a plantation is called a *holt*, as *nut-holt*, *osier-holt*, *gooseberry-holt*. It occurs frequently as an element in local names, as *Holt*, a wood near Havant (Hants); *Knock-holt*, a wood near Tenterden (Kent).

Holwe, hollow: A 289. A. S. *hol*, a hole; *holh*, a ditch; Low Ger. *holig*, hollow. The termination *-we* or *-ow* had originally a diminutival force.

Homicydes, murderers: C 404.

Homward, homeward: B 2098.

Hond, hand: A 193.

Honest, creditable, honourable, becoming: A 246.

Honge, to hang (pret. *heng*): B 1552.

Hool, **Hole**, whole: A 533, B 2148. A. S. *hál*, whole, sound; whence, *wholesome*, *holy*, &c.

Hoolly, wholly: A 599.

Hoom, home: A 400, B 1881. **Hoomly**, homely: A 328. A. S. *hám*, Ger. *Heim*.

Hoppesteres (applied to ships), dancing: B 1159. *-ster* is a termination marking the feminine gender, as in modern Eng. *spinster*. See note.

Hors, horse: A 168. Pl. *hors*, horses, A 74, 598, B 1634. A. S. *hors*; pl. *hors*.

Hoste, host: A 751.
Hostelrye, an hotel, inn: A 23, 722. O. F. *hostel*, Mid. Lat. *hospitale*, a hostel, inn (whence Eng. *hospital*), from Lat. *hospes*, a guest.
Hostiler, innkeeper: A 241. O. F. *hostelier*, F. *hôtelier*.
Hote, hot, hotly; A 97, 394. A. S. *hát*, hot.
Houped, = *houped*, whooped: C 580. F. *houper*, to call out. [*Whooping-cough* is properly *hooping-cough*.]
Hous, house: A 343
Housbondrye, economy: C 8.
Housholdere, householder: A 339.
Humblesse, humility: B 923.
Hunte, a hunter: B 820, 1160. A. S. *hunta*, a hunter.
Hunten, to hunt: B 782. *On hunting = a-hunting*: B 829.
Hunteresse, a female hunter: B 1489.
Hurtle, to push: B 1758. F. *heurter*, Du. *horten*, to dash against. *Hurt*, *hurl*, are connected with the base *hort*, to butt.
Hust, hushed: B 2123.
Hye, Hyghe, high, highly: B 39, 1217, 1605.
Hye, haste, B 2121; to hasten, B 1416. *In hye* = in haste, hastily.
Hyer, upper: A 398.
Hyne, hind, servant: A 603. A. S. *hina*, *hine*, a servant, domestic; from *hiwa*, family.

I (vowel).

Ilke, same: A 64, 175. A. S. *ylc*. Cp. 'of that *ilk*.'
Imagining, plotting, B 1137
In, Inne, house, lodging, inn: B 1579, C 206.
Inequal, unequal: B 1413.
Infect, invalid: A 320.
Inne, adv. in: A 41, B 760.
Inned, lodged, entertained: B 1334.
Inspired, quickened: A 6.

I (consonant).

(*J* was formerly denoted by *i*, especially by a capital *I*.)
Ialous, jealous: B 471.
Ianglе, to prate, babble: C 615.
Ianglere, a prater, babbler: A 560. O. F. *jangler*, to prattle, jest, lie.
Iape, a trick, jest: A 705, C 271.
Iape, to befool, deceive: B 871. F. *japper*, to yelp. It is probably connected with Eng. *gabble*, *gabbe*, &c.
Ieet, jet: C 41. F. *jaiet*, Lat. *gagates*. Used for beads, and held in high estimation. Bp. Bale makes allusion to this in Kynge Johan, p. 39:
'Holy water and bredde shall dryve awaye the devyll;
Blessynges with *blacke bedes* wyll helpe in every evyll.'
Iet, fashion, mode: A. 682.
Iolitee, joyfulness, amusement: A 680, B 949.
Iolyf, joyful, pleasant: C 254. F. *joli*, It. *giulivo*, gay, fine, merry. Diez connects it with Icel. *jól*, Eng. *yule*, Christmas.
Iournee, a day's journey: B 1880.
Iuge, a judge: A 814, B 854. F. *juge*, Lat. acc. *iudicem*.
Iugement, judgment: A 778.
Iuste, Iusten, to joust, tilt, engage in a tournament: A 99, B 1628. O. F. *jouster*, to tilt; hence Eng. *jostle*.
Iustes = *jouste*, a tournament: B 1862.
Iuwyse, judgment: B 881. O.F. *juise*, judgment, from Lat. *iudicium*.

K.

Keep, care, attention, heed. *Take keep* = take care: A 398, 503: B 531.

Kembd (pp. of *kembe*), combed, neatly trimmed: B 1285.

Kempe, shaggy: B 1276. From Icel. *kamp*, a beard, the stiff whiskers of a seal, cat, or lion. Cf. *Camp* in Murray's Dict. See note.

Kene, sharp: A 104.

Kepe (pret. *kepte*, pp. *kept*), to guard, preserve, take care (as in *I kepe nat* = I care not): A 276, B 1380. A. S. *cépan*.

Kervere, a carver: B 1041.

Kerving, cutting, carving: B 1057. See **Carf**.

Kindled, lighted: B 1437. Icel. *kynda*, to set fire to; *kyndill*, a torch; cf. Eng. *cannel* coal. From Lat. *candela*.

Kinrede, kindred: B 428. With A. S. suffix *-rǽden*. The affix *-rede* is equivalent to *-ship*, and occurs in *hat-red*, *kin-d-red*. The M. E. has *frend-reden*, friendship; *fo-reden*, enmity.

Knarre, a knotted, thick-set fellow: A 549. Cf. M. E. *gnarr*, a knot; *gnarled*, knotted; Swed. *knorla*, to twist, curl,

Knarry, full of *gnarrs* or knots: B 1119.

Knave, a boy, a servant: B 1870. A. S. *cnapa*, Ger. *Knabe*, a boy, youth, servant; M. E. *knave*-child, a male-child.

Knighthede, knighthood: B 1931.

Knobbe, a large pimple: A 633.

Knowe, pp. known: B 345, 1442.

Knyf, a knife: B 1141.

Kyn, kine: C 11.

Kynd, **Kynde**, nature: B 1593. *By kynde* = by nature, naturally: C 376. Cf. 'the *kindly* (natural) fruits of the earth.' A. S. *cynd*, nature.

L.

Lacerte, a fleshy muscle: B 1895 (Lat. *lacertus*).

Lacing, lacing, fastening: B 1646. See **Las**.

Lad (pp.), B 1762; **Ladde** (pret.), B 588; led, carried.

Lafte (pret. sing.), left, ceased: A 492. Cf. the phrase '*left* off.'

Lak, want, lack: C 24. Du. *lak*, fault, want.

Lakke, to lack, be wanting: B 1422.

Langage, language: A 211.

Large, adj. free; adv. largely. Chaucer says, 'at his *large*,' B 425, where we should say 'at large.'

Las, a lace, belt: B 1093; net, snare: B 959. F. *lacs*, Prov. F. *laz* (Lat. *laqueus*), a lace, snare.

Lasse, less: B 898.

Lat, imp. let: A 188; *lat be*, cease.

Late, lately, recently. '*Late* y-come;' '*late* y-shave:' A 77, 690.

Latoun, a kind of brass, or tinned iron, *latten*: A 699. F. *laiton*, brass; It. *latta*, tin-plate.

Laughe, to laugh: C 267.

Launde, a plain surrounded by trees, hunting-grounds: B 833. Cotgrave has '*lande*, a land or *launde*, a wild untilled shrubbie or bushy plaine.' It seems to be, with a difference of meaning, our modern word *lawn*. Welsh *llan*, a clear space. Shakespeare used the word in 3 Henry VI. iii. 1. 2:

> 'Under this thick-grown brake we'll shroud ourselves;
> For through this *laund* anon the deer will come.'

Laurer, a laurel: B 169. 'In a fayre fresh and grene *laurere*.' (Lives of Saints, Roxb. Club, p. 51.)

Laxatif, **Laxatyf**, a purging medicine: C 123.

Laynere, a lanner or whiplash:

B 1646. F. *lanière*, a thong, *laniard*, lash of a whip.

Lazar, a leper: A 242, 245.

Lechecraft, the skill of a physician, B 1887; from *leche*, a physician. A. S. *lǽce*, a leech, physician.

Leed, a cauldron, copper: A 202. It also signifies a kettle.

'Mowe hawme to burne,
To serve thy turne,
To bake thy bread,
To burne under *lead*.'—
Tusser, Husbandry, 56. 14.

Leef (pl. *leves*), leaf: B 980.

Leef (def. form voc. case *leve*), dear, beloved, pleasing: B 278, 979. 'Be him looth or *leef*' = be it displeasing or pleasing to him. A. S. *léof*, dear; Eng. *lief*, *liefer*.

Leen, *imp. s.* give (lit. lend): B 2224. See **Lene**.

Leep, leaped: B 1829.

Leet (pret.), let: A 128, 508; B 348. A. S. *lǽtan* (pret. *lét*, pp. *lǽten*). *Leet brynge* = caused to be brought. See **Lete**.

Leme, gleam: C 110. A. S. *léoma*. (Allied to E. *light*, but not to E. *gleam*.)

Lene, to lend, give: A 611. A. S. *lǽnan*, to give, lend; *lǽn*, a loan; Ger. *leihen*, to lend. See **Leen**.

Lene, lean, poor: A 287, 591. A. S. *hlǽne*, lean; from *hlinian*, to lean, bend.

Lenger, longer: A 330, 821.

Lepart, a leopard: B 1328.

Lere, to learn: C 286. A. S. *lǽran*, to teach; from *lár*, doctrine, *lore*.

Lerne, to learn: A 308.

Lese, to lose: B 357, 432: C 322. A. S. *léosan*, pret. *léas*, pp. *loren*; the old pp. occurs in *for-lorn*.

Lesing, loss: B 849.

Lesinges, leasing, lies: B 1069. A. S. *léas*, false, loose; *léasung*, falseness; Goth. *laus*, empty, vain; whence the affix *-less*.

Lest, Leste, least: B 263.

Lest, pleasure, delight, joy: A 132. A. S. *lust*, desire, love; *lystan*, to wish, will, desire; Eng. *list*, *listless*, *lust*, *lusty*.

Leste, pret. of vb. impers. pleased: A. 750. 'Me *list*' = it pleases me; 'him *liste*' = it pleased him; 'hem *liste*' = it pleased them; 'us *leste*' = it pleased us. See **List, Lest**.

Lete, to leave: B 477. See **Leet**.

Lette, to hinder, delay, tarry, put off (pret. *lette*): B 31, 1034; C 264. '*Letten of*' = refrain from: B 459. A. S. *lettan*, to hinder; Goth. *latjan*, to delay; Icel. *latr*, lazy, slow. Cf. Eng. *late*.

Lette, delay, hindrance. See previous word.

Letuaries, electuaries: A 426.

Leve, to believe: B 2230.

Leve, *imp.* leave: B 756.

Levere, rather (comp. of *leef*): A 293, C 300. 'Him was *levere*' = it was more agreeable to him, he would rather.

Lewed, Lewd, ignorant, unlearned. *Lewed man*, a layman: A 502. A. S. *lǽwed*, pertaining to the laity. 'It is not meet for the *lewd* people to know the mysteries of God's word.'—Becon, Acts of Christ, p. 527.

Leye, to lay (imp. *ley*, pret. *leyde*, pp. *leyd*): A 81, 841.

Leyser, leisure: B 330. Ang. F. *leisir*, F. *loisir*, from Lat. *licere*.

Licenciat, one licensed by the Pope to hear confessions in all places, and to administer penance independently of the local ordinaries: A 220.

Liche-wake, the vigil, *watch*, or *wake* held over the body of the dead: B 2100. A. S. *líc*, Ger. *Leiche*, Goth. *leik*, a corpse; whence *lich-gate*, the gate where

the corpse is set down on entering a churchyard, to await the arrival of the minister.

Licour, liquor, sap: A 3.

Lief, beloved: C 59. See **Leef**.

Ligge, to lie: B 1347, C 404. A. S. *licgan*, to lie, whence *lecgan*, to lay.

Lightly, (1) easily, (2) joyfully, B 1012.

Like, vb. impers. to please: A 777.

Limes, limbs: B 1277.

Limitour, a friar licensed to ask alms within a certain limit: A 209.

Linage, Ligne, lineage: B 252, 693.

Linde, lime-tree: B 2064.

Lipsed, lisped: A 264. Cf. Du. *lispen*.

List, it pleases: A 583; pret. *liste*: A 102, B 194. See **Leste**.

Listes, lists, a place enclosed for combats or tournaments: B 1687. '*Barres* (=barriers) or *lists*.' — Cowel's Interpreter, 1701.

Litarge, white lead: A 629.

Litel, little: A 438. A. S. *lyt*, *lytel*, Goth. *leitils*, Du. *luttel*.

Lith, a limb, any member of the body: C 55. A. S. *lið*, Ger. *Glied*, a joint, limb; Norse *lida*, to bend the limbs; cf. Eng. *lithe*, *lissome*.

Liveree, livery: A 363. See note.

Lode, a load: B 2060.

Lodemenage, pilotage: A 403. Used in this sense in 3 George I, c. 13. Courts of *Lodemanage* are held at Dover for the appointment of the Cinque Port pilots. See **Lodesterre**.

Lodesterre, a loadstar, the polestar: B 1201. The first element is the A. S. *lád*, a way, whence *lǽdan*, to lead, conduct. It occurs again in *loadstone*; *lode*, a vein of metal ore; M. E. *lodemen*, *loders*, carriers, pilots; *lode-ship*, a kind of fishing-vessel mentioned in early statutes; Prov. Eng. *loads*, ditches for straining away the water from the fens; *loadstone*, a leading stone for drains.

Logge, to lodge; sb. a lodging, dwelling-place: C 33, 176. **Logging**, lodging: C 175. F. *loge*, a hut or small apartment; *loger*, to sojourn.

Loken, to see, look: B 925.

Loken, locked, enclosed: C 55.

Lokkes, locks (of hair), curls: A 81.

Loking, appearance, sight: B 1313.

Lond, Londe, land: A 14.

Longe, Longen, to belong: B 1420.

Longen, to desire, long for: A 12.

Longes, lungs: B 1894.

Looth, odious, hateful, disagreeable, *loath*, unwilling: A 486, B 979.

Lordinges, lordlings (a diminutive of *lord*), sirs, my masters: A 761.

Lore, precept, doctrine, learning: A 527. See **Lere**.

Lorn, lost. See **Lese**.

Los, loss: B 1685.

Losengeour, a flatterer, liar: C 506. O. F. *losengier*.

Losten (pl. pret.), lost: B 78. See **Lese**.

Lovyer, a lover: A 80.

Loud, loud, loudly: C 543.

Luce, a pike: A 350.

Lust, pleaseth. See **List**.

Lust, pleasure: A 192.

Lustinesse, pleasure: B 1081.

Lusty, pleasant, joyful, gay: A 80, B 655. **Lustily**, merrily, gaily: B 671.

Lyf, life: A 71, B 1918.

Lyfly, in a lifelike way: B 1229.

Lyk, like: A 590, B 443.

Lyte, little: A 494; B 335, 476.
Lyth, lies: B 360.
Lyve, dat. of *lyf*, life; hence *alyve*, in life, alive, B 1840.
Lyves, alive, living: B 1537.

M.

Maad, Mad, pp. made: A 394, 668.
Maat, Mat, dejected, downcast: B 98. F. *mat*, faded, quelled; Du. *mat*, exhausted; Ger. *matt*, feeble, faint; all from Pers. *mát*, dead; from the game of chess; E. *mate* in *check-mate*.
Maist, mayest: B 385. **Maistow**, mayest thou: B 378, C 286.
Maister, a master, chief, a skilful artist: A 261, 576. *Maister-streete* = the chief street: B 2044.
Maistrye, skill, power, superiority: A 165.
Make, a companion or *mate*: B 1698. A. S. *maca*, a companion; Icel. *maki*, a spouse; cf. Eng. *match*.
Maked, pp. made: B 1666.
Male, a portmanteau, bag, *mail*: A 694. O. F. *male*, a great budget, F. *malle*.
Malencolye, sb. melancholy: C 113. Adj. **Malencolyk**: B 517.
Manace, Manasing, a threat, menace: B 1145, 1178. F. *menace*, Lat. *minae, minaciae*, threats.
Maner, Manere, manner, kind, sort: A 71, 858, B 1017, C 26. *Maner*, sort of (without *of*). 'A *maner* deye' = a sort of dey, or dairy-maid.
Manhod, manhood, manliness: A 756.
Mansioun, a mansion: B 1116.
Mantelet, a little mantle, a short mantle: B 1305.
Manye, mania, madness: B 516.
Many oon, many a one: A 317.
Marchant, a merchant: A 270.
Marshal, marshal of the hall: A 752. Mid. Lat. *marescalcus*, F. *maréchal*, the master of the horse; O. Ger. *mähre*, a horse, and *schalk*, a servant. 'The *marshal of the hall* was the person who, at public festivals, placed every person according to his rank. It was his duty also to preserve peace and order. The *marshal of the field* presided over any out-door game.'—Halliwell.
Martirdom, torment, martyrdom: B 602.
Martyre, a torment: B 704.
Mary, marrow: A 380. A. S. *mearh*, marrow; Dan. *marv*, G. *Mark*.
Mase, a wild fancy: C 273. Icel. *masa*, to jabber, chatter; Norse *masast*, to drop asleep, to begin to dream; Prov. Eng. *mazle*, to wander, as if stupefied. Cf. the phrase 'to be in a *maze*.'
Mat; see **Maat**.
Matere, matter: A 727, B 401.
Matrimoine, matrimony: B 2237.
Maugree, in spite of: B 311, 1760. F. *malgré*, against the will of, in spite of; *mal*, ill, and *gré*, will, pleasure.
Maunciple, an officer who has the care of purchasing victuals for an Inn of Court or College: A 544. Lat. *manceps*, a purchaser, contractor.
Maydenhode, maidenhood: B 1471.
Mayntene, to maintain: B 583.
Mayst, mayest. See **Maist**.
Mede, a reward, *meed*: A 770. A. S. *méd*, Ger. *Miethe*, hire; whence M. E. *meedful*, meritorious.
Mede, a mead or meadow, hayland: A 89. A. S. *mæd*, *mædu*, a meadow.
Medlee, of a mixed colour: A 328. O. F. *medler*, *mesler*, to mix.

Meek, meek: A 69.

Meel, a meal: C 13. A. S. *mǽl*, what is marked out, a separate part, a meal, a mark, spot. Cf. M. E. *cup-mele*, cup by cup; *stound-mele*, at intervals; Eng. *piece-meal*; Ger. *ein-mal*, once.

Men, one; used like the F. *on*: A 149.

Mencioun, mention: B 35.

Mene, to mean, intend (pret. *mente*): A 793, C 605.

Mere, a mare: A 541. A. S. *mere*, a mare; *mearh*, a horse.

Meriely, pleasantly: A 714.

Mermayde, a mermaid: C 450. A. S. *mere*, a lake, sea; Ger. *Meer*, the sea.

Mervaille, marvel: C 256. F. *merveille*; from Lat. pl. *mirabilia*, wonderful things.

Mery, **Merye**, **Myrie**, pleasant, joyful, merry: A 208, 757; B 641, C 251. A. S. *merg*, merry; *myrhð*, pleasure, joy, *mirth*.

Meschaunce, **Mischaunce**, mischance, misfortune: B 1151, C 280.

Meschief, **Mescheef**, misfortune, what turns out ill: A 493, B 468. F. *meschef* (*mes* = *minus*, less; *chef* = *caput*, head).

Messager, a messenger: B 633.

Mester, need, necessity: B 482. O. F. *mester*, need; the same as O. F. *mestier*, business; from Lat. *ministerium*.

Mesurable, moderate: A 435.

Met, pp. dreamed: C 106.

Mete, meat, food: A 136. Cf. Goth. *mats*, food; O. H. Ger. *maz*, food, dish.

Mete, to meet: B 666.

Mete, to dream, pret. *mette*. it Is used impersonally, as *me mette*, I dreamed: C 74. A. S. *mǽtan*.

Meth, mead, a drink made of honey: B 1421.

Mewe, a *mue* or coop where fowls were fattened: A 349. *Mew* also signified a place where *hawks* were confined while moulting. F. *muer*, to change; It. *muta*, a change; Lat. *mutare*, to change; whence also Du. *muiten*, M. E. *moute*, to moult.

Meynee, household, attendants, suite, domestics: B 400, C 574. O. F. *mesnée*, *maisnée*; Mid. Lat. *maisnada* (from Low Lat. *mansionata*), a family, household, suite; from Lat. *mansio*.

Middel, middle, midst: C 228.

Minister, an office of justice: C 223. '*Minister* meant etymologically a small man; and it was used in opposition to *magister*, a big man. *Minister* is connected with *minus*, less; *magister* with *magis*, more. Hence *minister*, a servant, a servant of the crown, a minister. From *minister* came the Lat. *ministerium*, service; in F. contracted into *métier*, a profession. A *minstrel* was originally a professional artist, and more particularly a singer or poet. Even in the Mystery Plays—the theatrical representation of the Old or New Testament story—*mystery* is a corruption of *ministerium*; it means a religious ministry or service, and had nothing to do with *mystery*. It ought to be spelt with an *i*, therefore, and not with a *y*.'—Max Müller, Science of Language, Second Series, p. 254.

Minstralcye, minstrelsy, B 1339, 1666.

Mirour, a mirror: B 541.

Mirthe, pleasure, amusement: A 766, 767.

Misboden (pp. of *misbede*), insulted, injured: B 51. A. S. *bēodan*, = to offer, as in our phrases 'to *bid* the banns,' '*bid* for a thing.'

Mischaunce. See **Meschaunce**.

Mishappe, to mishap, turn out badly for, B 788.

Mo, more: *namo*, no more, A 544. A. S. *má*.

Moche, Mochel, Muchel, adj. much, great; adv. greatly: A 132, 258, 467, B 1992. *Moche and lite* = great and small. A. S. *mycel*, great, *mickle*.

Moder, mother: C 476.

Moevere, mover, first cause: B 2129.

Mone, the moon: A 403.

Mone, a moan, lamentation: B 508. A. S. *mán*, a moan; whence *mánan*, to moan.

Month, Moneth, a month: A 92.

Mood, anger: B 902. A. S. *mód*, Ger. *Muth*, mind, courage, passion. Cf. Eng. *moody*.

Moorning, mourning: B 2110.

Moot, may, must, ought (pl. pres. *moten*, pret. *moste*, *muste*): A 232, 735, B 27. A. S. *mót*, 1st and 3rd pers. sing.; *móst*, 2nd pers.; *móton*, pl.; *moste*, pret.

Mordre, sb. murder, C 201, 231, 398; vb. to murder, C 221, 405.

Mordrer, a murderer: C 406.

Mordring, murdering: B 1143.

More, greater, more: B 898.

Mormal, a cancer, sore, or gangrene: A 386. See note.

Morne, adj. morning: A 358.

Mortreux, a kind of soup or pottage: A 384. See note.

Morwe, Morweninge, morning, morrow: A 334, 780, B 204.

Mosel, F. *museau*, muzzle, nose of an animal: B 1293. It. *musolare*, to muzzle.

Most, most: A 561. **Moste**, greatest, B 37.

Moste, must: A 712. See **Moot**.

Mot, may, must. **Mote**, pl. must: A 742. See **Moot**.

Mottelee, motley: A 271.

Mountaunce, amount, value: B 712.

Mous, a mouse: B 403.

Mowe, are able: B 2141.

Murmure, murmuring: B 1601.

Murye, glad, merry: B 528.

Mynde, dat. remembrance: B 544, 1048.

Mynour, a miner: B 1607.

My-selven, myself: A 803.

N.

Nacioun, nation: A 53.

Naker, a kettle-drum: B 1653. See note.

Nam = *ne* + *am*, am not: B 264.

Namely, especially: B 410, 1851.

Namo (*for* na mo), no more, A 101, 544. See **Mo**.

Narwe, close, narrow: A 625, C 2.

Nas = *ne* + *was*, was not: A 251.

Nat, not: A 428.

Nath = *ne* + *hath*, hath not: B 65.

Natheles, nevertheless: A 35.

Ne, adv. not, A 70; conj. nor, A 526. *Ne . . . ne* = neither . . . nor, A 603. **Ne . . . but**, only: B 254.

Nede, needful: A 304.

Nedely, of necessity: C 424.

Nedes, of necessity: B 311. *Nedes-cost* = *nedes-ways*, of necessity: B 619.

Nedeth, must of necessity (die): B 2170.

Neer, Ner, near: B 581, 992; nigher: A 839.

Neet, neat, cattle: A 597.

Nekke, neck: A 238. *Nekke-boon*, bone of the neck.

Nercotikes, narcotics: B 614.

Nere = *ne* + *were*, were not: B 17.

Newe, newly, recently: A 428. *Al newe* = recently, lately; *of newe* = anew.

Nexte, nearest: B 555.

Nigard, a niggard: C 95. M. E. *nig*, *nigon*, a niggard; Norse *nyggja*, to gnaw, scrape; Sw. *njugga*, to scrape up (money); *njugg*, sparing.

Night, pl. nights: C 53.

Nightertale, the night-time: A 97. *-tale* = reckoning, period.
Nis, Nys = *ne* + *is*, is not: B 43.
Noght, not: A 253.
Nolde = *ne* + *wolde*, would not: A 550.
Nombre, number: A 716.
Non, Noon, none: A 449, 654.
Nones, nonce: A 379, 523.
Nonne, a nun: A 118.
Noot, Not, = *ne* + *wot*, know not, knows not: A 284, B 181, 482. See **Wost.**
Norice, nurse: C 295.
Norissing, Norisshinge, nutriment, nurture: A 437, B 2159.
Nose-thirles, nostrils: A 557. See **Thirle.**
Not = *ne* + *wot*, knows not. See **Noot.**
Notabilitee, a thing worthy to be known: C 389.
Note, a note (in music): A 235.
Not-heed, a crop-head: A 109. Cf. *not-pated*, 1 Hen. IV. ii. 4. 78.
Nother, neither, nor.
Nothing, adv. not at all: B 1647.
Nouthe = *nou* + *the* = *now* + *then*, just now, at present. *As nouthe* = at present: A 462. A.S. *ðá*, then.
Ny, nigh, nearly: B 472; *as ny as*, as near (close) as: A 588.
Nyce, foolish: C 495.

O.

O, one: A 304, 738; B 354. See **Oo.**
Obeisaunce, obedience: B 2116.
Observaunce, respect: B 187, 642.
Of, off: B 1818.
Offende, to hurt, injure, attack: B 51.
Offensioun, offence, hurt, damage: B 1558.
Offertorie, a sentence of Scripture said or sung after the Nicene Creed in the Liturgy of the Western Church: A 710.
Offring, the alms collected at the Offertory: A 450.
Ofte sythes, oftentimes: A 485.
Oghte, ought: A 660.
Oo, Oon, one: A 148. See **O.**
Ones, once: A 765.
Ook, an oak: B 1432, 2159.
Oon and oon, one by one: A 679.
Oonly, only: B 515.
Opie, opium: B 614.
Oratorie, a closet set apart for prayers or study: B 1047. 'Oratorys, . . wherein our prayers may the sooner be heard and the better accepted.'—Becon's Acts of Christ, p. 533, Parker Soc.
Ordeyne, to ordain: B 1695.
Ordinaunce, plan, orderly disposition: B 1709.
Orisoun, prayer, orison: B 1514.
Orlogge, a clock: C 34.
Oth, Ooth, an oath: A 810.
Ounce, a small portion: A 677.
Outhees, outcry, alarm: B 1154. Mid. Lat. *hutesium* (Ducange); O. F. *huteys* (Britton, i. 179).
Outher . . or = either . . or: B 627, 628.
Outrely, utterly, wholly: C 409.
Out-sterte, started out: C 227.
Over, upper: A 133. **Overest**, uppermost: A 290.
Overal, everywhere: A 216. Cf. Ger. *überall.*
Over-riden, ridden over: B 1164.
Overspradde, pret. spread over: A 678.
Over-thwart, athwart, across: B 1133. A. S. *þweor*, crooked, oblique. (Eng. *queer* = M. E. *quer*, Ger. *quer*, athwart.)
Owen, Owene, own: B 2219, C 134.
Owher, anywhere: A 653.
Oynement, ointment, unguent: A 631.
Oynouns, onions: A 634.

P.

Pace, to pass, B 2140: pass on, A 36; pass away, B 744; to surpass, A 574.

Pacient, patient: A 484.

Paleys, palace: B 1341. 'A palace is now the abode of a royal family. But if we look at the history of the name we are soon carried back to the shepherds of the Seven Hills. There, on the Tiber, one of the seven hills was called the *Collis Palatinus*, and the hill was called *Palatinus* from *Pales*, a pastoral deity, whose festival was celebrated every year on the 21st of April, as the birthday of Rome. It was to commemorate the day on which Romulus, the wolf-child, was supposed to have drawn the first furrow on the foot of that hill, and thus to have laid the foundation of the most ancient part of Rome, the *Roma Quadrata*. On this hill, the Collis Palatinus, stood in later times the houses of Cicero and of his neighbour and enemy Catiline. Augustus built his mansion on the same hill, and his example was followed by Tiberius and Nero. Under Nero, all private houses had to be pulled down on the Collis Palatinus, in order to make room for the emperor's residence, the *Domus Aurea*, as it was called, the Golden House. This house of Nero's was henceforth called the *Palatium*, and it became the type of all the *palaces* of the kings and emperors of Europe.' —Max Müller, Science of Language, Second Series, p. 251.

Palfrey, a horse for the road: A 207. F. *palefroi*, Mid. Lat. *paraveredus*, *palafridus*, an easy-going horse for riding; *veredus*, a post-horse, whence Ger. *Pferd*, Du. *paard*, a horse.

Pan, the skull, brain-pan: B 307. Cf. M. E. *hern-pan*, brain-pan.

Paraments, ornamental furniture or clothes: B 1643.

Paramour, by way of love: B 297.

Paramours, with great affection: B 1254. Cf. Barbour's Bruce, xiii. 485.

Parde, Pardee = *par Dieu*, a common oath: A 563.

Pardoner, a seller of indulgences: A 543.

Parfit, perfect: A 72, 422, 532.

Parisshen, a parishioner: A 482.

Parte, party, company: B 1724.

Partrich, a partridge: A 349.

Party, partly: B 195. **Partye**, a part: B 2150; adj. partial: B 1799.

Parvys: A 310. See note.

Pas, foot-pace: A 825; pl. paces, B 1032. F. *pas*, Lat. *passus*.

Passe, to surpass: A 448. **Passant, Passing**, surpassing: B 1249, 2027.

Payen, pagan: B 1512. F. *paien*, a pagan.

Peer, equal (as in *peerless*): C 30.

Pees, peace: B 589.

Peire, pair: A 159.

Pekke, to pick: C 147. A. S. *pycan*, to pick, pull; Du. *pikken*, to pick.

Penaunce, penance, pain, sorrow: B 457.

Penoun, a pennant or ensign (borne at the end of a lance), B 120. F. *penoun*; Lat. *penna*, *pinna*, a feather, wing.

Perce, to pierce: A 2. F. *percer*.

Perrye, jewelry: B 2078. F. *perré*.

Pers, of a sky-blue colour: A 439. O. F. *pers*.

Persoun, a parson or parish-priest: A 478.

Perturben, to disturb: B 48.

Pestilens, pestilence, plague: C 590.

Peyne, sb. pain, grief: B 439; torture, B 275.

Peyne, Peynen, to take pains, endeavour: A 139.

Peynte, to paint: B 1076.

Peyre, a pair: B 1263.

Pighte, pitched: B 1831.

Piked, adj. trimmed. '*Pykyd*, or *purgyd*, fro fylthe or other thynge grevows, *purgatus*;' Promptorium Parv. See **Apiked**.

Piled, stripped of hair, bald: A 627. Norse *pila*, to pluck; Low Ger. *pulen*, to pluck, pick; Eng. *peel*: F. *piller*, to rob. 'Pill and poll.'—Burton's Anat. of Mel. p. 31.

Piler, a pillar: B 1135.

Pilour, a plunderer: B 149. See **Piled**.

Pilwe-beer, a pillow-case: A 694. Cf. Low G. *büren*, a case; *kussen-büren*, a pillow-case; Dan. *vaar*, cover, case.

Pinche, to find fault (with): A 326.

Pitaunce, a mess of victuals; properly an additional allowance served to the inmates of religious houses at a high festival: A 224.

Pitous, compassionate, piteous: A 143.

Pitously, piteously: B 259.

Plat, plain, flat: B 987.

Plentevous, plentiful: A 344.

Plesaunce, pleasure: B 713.

Plesaunt, pleasant: A 254.

Plesen, to please: A 610.

Pley, play, pleasure: B 267.

Pleye, Pleyen, to play, take one's pleasure: A 236, 758, 772.

Pleyinge, playing, amusement: B 203.

Pleyn, plain: A 790.

Pleyn, full, fully, openly: A 315, 327. *Pleyn bataile* = open battle: B 130.

Pleyne, to complain: B 462.

Pleynen, to complain: B 393.

Pleynly, fully: B 875.

Pocok, peacock: A 104, Harl. MS.; **Pecok**, Elles. MS. It is also written *pacok*. Lat. *pauo*.

Pollax, a halberd, pole-ax: B 1686. We have also *bole-axe*, Icel. *bol-öx*, M. E. *bul-axe*, falx arboraria.

Pomel, top of the head: B 1831.

Pomely, marked with round spots like an apple, dappled: A 616. *Pomely gray* = apple-gray; Low Lat. *grisius pomellatus*. F. *pomme*, Lat. *pomum*.

Poplexye, apoplexy: C 21.

Poraille, the poor: A 247.

Pore. See **Povre**.

Port, carriage, behaviour: A 69.

Portreiture, a set of pictures: B 1057, 1110.

Portreying, painting: B 1080.

Portreyour, a painter: B 1041. F. *pourtraire*, to draw; from *traire*, Lat. *trahere*, to draw.

Pose, to propose, put the question: B 304.

Post, pillar, support: A 214.

Poudre-marchaunt, a kind of spice: A 381. See note.

Poupe, to make a noise with a horn: C 579.

Poure, to pore, to look close and long: A 185.

Povre, poor: A 225, 478. **Povrely**, poorly: B 554. O. F. *povre*, Lat. *pauper*.

Poynaunt, pungent: A 352.

Poynt, particle, particular: B 643.

Practisour, practitioner: A 422.

Preche, to preach: A 481. F. *prêcher*, Lat. *predicare*.

Preest, Prest, a priest: A 164.

Preisen, Praysen, to praise. F. *prix*, price; It. *precio*, price, worth; Sp. *prez*, honour, glory.

Presse, to press: B 1672.

Prest, ready. Lat. *praesto*, in readiness; M. E. *in prest* = in

hand; *press money = prest money*, money given in hand, earnest money received by a soldier at impressment; hence 'to *press*' (= to *prest*), to engage soldiers.

Preve, sb. proof, C 163. See **Proven**.

Preye, to pray: B 625. F. *prier*, It. *pregare*, Lat. *precari*.

Preyeres, prayers: A 231.

Pricasour, a hard rider: A 189.

Prike, (1) to prick, wound; (2) to spur a horse, to ride hard; (3) to incite, spur on: A 11, B 185, 1820. Low Ger. *prikken*, to pick, stick; *an prikken*, to stimulate, set on. See **Prikke**.

Priking, riding: A 191.

Prikke, a point, piercing stroke: B 1748. Du. *prik*, a stab: Sw. *prick*, a point.

Prively, secretly: A 652.

Propre, peculiar, own: A 581.

Proven, to prove, prove true, be proved: A 547.

Prow, advantage, profit: C 130. (Cf. Eng. *prowess*, F. *prouesse*.) Prov. F. *pros*, good (for its purpose); O. F. *preux*, valiant, loyal; *prou*, much, enough.

Privitee, privity, privacy, private business: B 553.

Pryme, the first quarter of the artificial day: B 1331.

Prys, price, A 815; praise, fame, A 67, 237, B 1383. See **Preisen**.

Pulle, to pluck: A 652. *Pulle a finch* = pluck a pigeon (Lyly has *gull a chuff*), cheat a novice.

Pulled, plucked: A 177. See note.

Pultrye, poultry: A 598. F. *poule*, a hen; Lat. *pullus*, young of an animal.

Purchas, anything acquired (honestly or dishonestly); proceeds of begging: A 256. 'Tailors in France . . . grow to great abominable *purchase* and become great officers.' — The Devil's Law Case, ii. 1. See Duchess of Malfi, iii. 28. F. *pourchasser*, It. *procacciare*, to hunt after, *chase*, *catch*.

Purchasour, conveyancer: A 318.

Purchasing, conveyancing: A 320.

Pure, mere, very: B 421.

Purfiled, embroidered, fringed: A 193. It. *porfilo*, a border in armoury, a worked edge, a *profile*; *porfilare*, to overcast with gold or silver lace. F. *pourfiler*, to tinsel or overcast with gold or silver lace (Cotgrave). Bailey has the contracted form *purl*, a kind of edging for bone-lace.

Purpos, purpose, design: B 1684. F. *proposer*, which has supplanted O. F. *pourpenser*, to bethink himself; *pourpens*, purpose.

Purs, purse: A 656. A. S. *purs*; F. *bourse*; Lat. *bursa*, hide, skin.

Purtreye, pourtray, draw: A 96.

Purveiaunce, foresight, providence, plan: B 394, 807, 2153. O. F. *pourveoir*, Lat. *providere*.

Pykepurs, a pickpurse: B 1140.

Pyne, sb. torment, pain, grief.

Pyne, **Pynen**, to torment, grieve: B 888, C 239. A. S. *pín*, pain, torment (Du. *pijn*); *pínian*, to torment: Eng. *pine*, to languish (as one does who suffers pain). All from Lat. *poena*.

Q.

Qualm, sickness, pestilence: B 1156. A. S. *cwealm*, *cwylm*, destruction, pestilence, death; Dan. *quæle*, to choke; Sw. *qual*, torment; *qualm*, hot, stifling weather; Ger. *Qualm*, vapour. See below.

Quelle, to kill: C 570. A. S. *cwellan*, to kill. See **Qualme**.

Queen, a queen: B 24. Goth. *qens*, *qino*, wife, woman.

Queynt, pp. quenched, pret. *queynte*, was quenched: B 1463, 1476. Cf. *dreynte*= drenched. A. S. *cwincan*, O. Fris. *kwinka*, to waste away; A. S. *cwencan*, to quench.

Queynte, strange, quaint, uncouth: B 673, 1475. F. *coint*, Lat. *cognitus*, known, acquainted with.

Quike, alive, quick: B 157; vb. to revive, B 1477. A. S. *cwic*, alive. Cf. 'the *quick* and the dead;' 'cut to the *quick*;' *couch*-grass (=*quitch*-grass), called in Norfolk *quicken*.

Quitly, free, at liberty: B 934.

Quod, quoth: B 49, 376.

Quook, quaked, trembled: B 718, 904. A. S. *cwacan*, to quake, tremble; Ger. *quackeln*, to waver. To this family of words belong *quag*, *quaver*.

Quyte, to free, as in our phrase 'to get *quit* of,' hence to set free, B 174; to requite: A 770. Lat. *quietus*, at rest, free from all claims; It. *quieto*, a discharge from legal claims. Hence *acquite*, *requite*.

R.

Rad (pp. of *rede*, to read), read: B 1737.

Rage, vb. to play, toy wantonly: A 257; sb. a raging wind, B 1127. F. *rage*, Lat. *rabies*.

Ransake, to search (for plunder), ransack: B 147. The M. E. *ransake* also signifies to search, try, probe. Sw. *ransaka*, to search; *ran* (= Icel. *rannr*, Goth. *razn*), house; *saka* (= Sw. *soka*), to seek.

Rasour, a razor: B 1559. F. *ras*, shaven, cut close to the ground; Lat. *radere*, *rasum*, to shave; whence 'to *raze*'=to lay even with the ground.

Rather, sooner: B 295. Milton uses *rathe* in the sense of 'early.' A. S. *hræð*, swift, quick; Icel. *hraðr*, quick.

Raughte (pret. of *reche*), reached: A 136, B 2057. A. S. *rǽcan*, pret. *rǽhte*; Ger. *reichen*, reach, extend; whence *rack* (from the Dutch), an instrument of torture.

Raunsoun, ransom: B 166, 318. F. *rançon*, O. F. *raention*, *raençon*, Lat. *red-emptio*, a purchase back, *redemption*.

Rebel, rebellious: A 833, B 2188. **Rebelling**, rebellion: B 1601.

Recche, **Rekke** (pret. *roghte*, *roughte*), to care, take heed to, *reck*: B 540, 1387, 1399. A. S. *reccan*, to care for, regard.

Recchelees, reckless, careless: A 179, Elles. MS.

Reconforte, to comfort: B 1994.

Recorde, to remember, remind: A 829.

Rede, to advise, explain, interpret: B 2213, C 76. A. S. *rǽdan*, to advise, explain; Sw. *reda*, to disentangle; Ger. *rathen*, to conjecture, 'to *read* a riddle.'

Rede, to read: A 709. See above.

Redoutinge, reverence: B 1192. M. E. *redoute*, to fear.

Redy, ready: A 21, 352.

Reed, plan: B 358. See **Rede**.

Reed, **Rede**, red: A 90, 153, 458.

Reed (imp. of *rede*), read: C 310.

Reed, counsel, adviser: A 665; also plan, line of conduct.

Refresshe, to refresh: B 1764.

Regne, a kingdom, reign: B 8, 766.

Reherce, to rehearse: A 732. F. *rehercer*, to go over again, like a harrow (F. *herce*) over a ploughed field. Cf. our phrase to '*rake up* old grievances.'

Rehersing, rehearsal: B 792.

Rekene, Rekne, to reckon: A 401, B 1075. A. S. *reccan*, to say, tell, number; Ger. *rechnen*, to reckon.

Rekening, reckoning: A 600.

Reme (pl. *remes*), realm: C 316. O. F. *realme*, It. *reame*, a kingdom; according to Diez, from Lat. *regalis* (giving Low Lat. *regalimen*).

Remenant, Remenaunt, a remnant: A 724, C 84.

Rending, tearing (of hair): B 1976. A. S. *rendan, hrendan*, to tear.

Renges, ranks: B 1736. F. *rang*, O. F. *reng*; Sc. *raing*, a row, line, *range*; O. H. Ger. *hring*, a ring, whence also *harangue*.

Renne (pret. *ron, ran*; pret. pl. *ronne*; pp. *ironne, ironnen, ronne, ronnen*), to run: A 1777. We have this form in *rennet*, or *runnet*, that which makes milk *run* or curdle.

Renning, running: A 551.

Rente, revenue, income, profits: A 373. F. *rendre*, It. *rendere*, Lat. *reddere*, to give up, yield: F. *rente*, income, revenue.

Repentaunce, penitence: B 918.

Repentaunt, penitent: A 228.

Replicacioun, a reply: B 988.

Reportour, reporter: A 814.

Rescous, rescue: B 1785. O. F. *rescourre*, to deliver; *rescous*, recovered; It. *riscuotere* (Lat. *re-excutere*), to fetch a thing out of pawn; Lat. *excutere*, to tear from, take by force; F. *escourre*, to beat corn from the chaff (Cotgrave).

Rese, to quake, shake: B 1128. A. S. *hrysian*.

Resons, opinions, reasons: A 274.

Resoun, reason, right: A 37, 847.

Resoune, to resound: B 420.

Respyt, delay: B 90. Lat. *respectus*, It. *rispetto*, F. *respit*, regard, consideration, delay, respite.

Rethor, a rhetorician: C 387.

Rette, to ascribe, impute: A 726, Harl. MS. See **Aretted**.

Reule, sb. rule, A 173; vb. to rule, A 816, B 814, C 224. A. S. *regol*, Lat. *regula*.

Reve, steward, bailiff: A 542, 599. A. S. *geréfa*. Hence *shire-reeve* or *sheriff*; also *port-reeve, borough-reeve*.

Revel, feasting, merry-making: B 1859. O. F. *revel*, noise, gaiety.

Reverence, respect: A 141.

Revers, reverse, contrary: C 157.

Rewe, to be sorry for, to have compassion or pity on, to *rue*: B 1005, 1375. '*Me reweth*' = I am sorry, grieved. A. S. *hréowan*, to be sorry for, grieve; Ger. *Reue*, mourning.

Rewe, a row, line: B 2008. A. S. *réwe*, a line.

Rewfulleste, most sorrowful: B 2028.

Rewthe, ruth, pity: B 56.

Reyn, sb. rain, A 492, 595; **Reyne**, vb. to rain, B 677.

Reyse, to make an inroad or military expedition: A 54. A German word; from O. H. G. *reisa*, M. H. G. *reise*, a military expedition (the invariable term).

Richesse, riches: B 397. This word, as well as *alms* (M. E. *almesse*), is a singular noun; derived immediately from the French.

Riden, pret. pt. rode, A 825. See **Ryden**.

Rightes, rightly: B 994. *At alle rightes* = rightly in all respects.

Ringen, ring, resound: B 1742.

Rit, rides: B 123. Cf. *bit* = bids, *sent* = sends.

Roghte, cared for: C 520. See **Recche**.

Roial, royal, B 160: **Roially**, royally, B 855; **Roialliche**, A 378.

Rome, to walk, roam: B 207.

Ronnen, pret. pl. *ran*: B 2067.

Rood, rode: A 169. See **Ryden**.

Roos, rose: A 823.

Roost, a roast: A 206.

Rore, to roar: B 2023. A. S. *rárian*.

Roste, to roast: A 147, 383. F. *roster* (from O. H. Ger. *rôsten*), to roast; It. *rosta*, a fryingpan; Ger. *Rost*, a grate.

Rote, a stringed instrument: A 236. Roquefort supposes it to be a fiddle with three strings. O. F. *rote*, O. H. G. *hrotá*; of Celtic origin; cf. W. *crwth*, a fiddle.

Rote, rote: A 327. *By rote* = by rote. O. F. *rote*, a route, track.

Rouke, to lie close, cower down, to *ruck*: B 450. Low Ger. *hurken*, to squat down; Dan. *ruge*, to brood.

Rouncy, a hackney: A 390. F. *roncin*.

Roundel, a kind of song: B 671.

Route, a company, assembly: A 622. O. F. *route*.

Rudeliche, rudely: A 734.

Ruggy, rugged, rough (lit. torn, broken, uneven): B 2025. M. E. *rogge*, to shake, tear; Norse *rugga*, to rock, shake. Shakespeare uses *ragged* for *rugged*, rough, harsh.

Rumbel, a deep roaring noise: B 1121.

Ryden, to ride; pret. *rood*; pret. pl. *riden*; pp. *riden*: A 780, 825.

S.

Sad, sober, staid: B 2127.

Sadly, firmly: B 1744. M. E. *sad*, firm. Cf. 'in good *sadness*.'—The Snow Storm, ed Hindley, p. 7.

Salue, to salute: B 634.

Saluing, salutation: B 791.

Sangwyn, of a blood-red colour: A 333.

Sauce, sauce: A 129, C 14. F. *sauce*, It. *salsa*; Lat. *salsa*, salted things, salted food; from Lat. *sal*, salt.

Saufly, safely: C 388.

Saugh (pret. of *se*), saw: A 850, 764.

Sautrye, a psaltery, a musical instrument something like a harp: A 296.

Save, save, except: A 683.

Save, the herb sage or *salvia*: B 1855. F. *sauge*.

Sawceflem, pimpled: A 625. See note.

Sawe, a saying, word, discourse: B 305, 668. A. S. *sagu*, a saying; whence *secgan*, to say.

Say (pret. of *se*), saw: C 294.

Scalled, having the scall, scale, or scab, scabby, scurfy, A 627. Cf. '*scald* head.'

Scape, to escape: B 249. O. F. *eschapper*, It. *scappare*.

Scarsly, parsimoniously: A 583.

Scathe, loss, misfortune, harm: A 446. As in *scath-ing*, *scatheless*. A. S. *sceaðan*, to injure.

Sclendre, slender, slight: A 587, C 13. M. Du. *slinder*, thin.

Scole, school, style: A 125.

Scoler, scholar: A 260.

Scoleye, to attend school to study, A 302.

Seche, **Seke**, to seek (as in *beseech*): A 784.

Secree, secret: C 95.

Seen, to see: B 56, 415, 499.

Seet (pl. *seten*), sat: B 1217, 2035.

Sege, a siege: B 79. F. *siège*, It. *sedia*, *seggia*, a seat or sitting; Lat. *sedes*, a seat; *obsidium*, the sitting down before a town in a hostile way.

Seigh (pret. of *se*), saw: A 193.

Seint, saint: A 173.
Seistow, sayest thou: B 267.
Seith, saith, says: A 178.
Seke, to seek: A 13, 17. See **Seche**.
Seke, pl. sick: A 18, 245. A. S. *séoc*. It is perhaps connected with *sigh*, M. E. *sike*.
Selde, seldom: B 681.
Selle, give, sell: A 278.
Selve, same: B 1726. Cf. 'the *self-same* day,' &c. A. S. *seolf*, Ger. *selbst*.
Sely, simple, poor: C 555. A. S. *sélig*, whence Eng. *silly*; Ger. *selig*, blessed, happy.
Seme (vb. impers.), to seem: A 39.
Semely, seemly, comely: A 751; becomingly, A 123, 136. M. E. *seme*, seemly; Icel. *sama*, to fit, adorn; Norse *sam*, like; A. S. *sama*, the same.
Semicope, a short cope: A 262.
Sendal, a thin silk: A 440. See note.
Sene, visible: A 134. Cf. *y-sene*, A 592. A. S. *geséne*, adj. visible. (An adj., not a pp.)
Sentence, sense, meaning, judgment, matter of a story: A 306, 798, B 1244. 'Tales of *sentence* and solas' = instructive and amusing tales.'
Sergeant (or **Sergeaunt**) **of lawe** = *serviens ad legem*, a servant of the sovereign for his law business: A 309. The king had formerly a sergeant in every county. F. *sergent*, It. *sergente*.
Sermoning, preaching: B 2233. M. E. *sermounen*, to preach, discourse, from Lat. *sermo*.
Servage, bondage: B 1088.
Servant, a servant, B 1377; a lover, B 956.
Servisable, willing to be of service: A 99.
Serye, series, train of argument: B 2209.
Sesoun, season: A 19.
Seten (pret. pl.), sat, B 2035; (pp. of *sette*), sat: B 594.
Sethe, to boil, seethe: A 383. A. S. *séoðan*, to boil, cook; whence Eng. *sodden*, *suds*.
Seththen, since. See **Sith**.
Seurtee, security, surety: B 746.
Sewed, followed: C 517. O. F. *sewir*, Lat. *sequi*, Eng. *sue*, to follow; whence *suite*, *suit* (at law), *suit* (of clothes).
Sey, saw. See **Seigh**.
Seyde, pret. of *seye*, said: A 183.
Seye, **Seyn**, to say (pret. *seyde*): A 181, 468, 738, 787. A. S. *secgan*.
Seyh, saw. See **Seigh**.
Seyl, a sail: A 696.
Seyn, pp. seen: C 461.
Seyn, to say: A 284.
Seynd (pp. of *senge*), singed, toasted, broiled: C 25.
Seynt, **Seynte**, holy, a saint: A 697, B 863. See **Seint**.
Shaft, an arrow, shaft: B 504. A. S. *sceaft*, an arrow, pole (Du. *schaft*, a reed, rod, pole); from A. S. *scafan*, to shave.
Shake, pp. shaken: A 406.
Shamfast, modest: B 1197. **Shamfastnesse**, modesty: A 840.
Shap, form, shape; B 1031.
Shape, **Shapen**, to plan, purpose, ordain: A 772, 809. **Shapen**, ordained: B 250, 534. (Pret. *shop*, *shoop*.) A. S. *scapan*, to form, create; *ge-sceap*, creation, form; Icel. *skap*, form, shape.
Shaply, fit, likely: A 372.
Shave, shaven: A 588.
She, she, A 446. E. E. *scæ*, *sco*, A. S. *séo*, *sío*.
Sheef, a sheaf: A 104. A. S. *scéaf*, Du. *schoof*, Ger. *Schaub*.
Sheeldes, coins called crowns: A 278. F. *écus*, i. e. shields, coins so called.
Sheld, a shield: B 1264.

Shene, bright, fair, beautiful: A 115, B 210. A. S. *scýne*, bright, clear; Ger. *schön*, beautiful.

Shent, pp. of *schende*, hurt, destroyed: B 1896. A. S. *scendan*, to confound, shame.

Shepne, stables: B 1142. A. S. *scypen*, a stall (for sheep), a stable.

Shere, shears: B 1559. A. S. *sceran*, to cut, divide, *shear*; Icel. *skera*, to cut. To this root belong *shear*, *share*, *shore*, *plough-share*, a *sheard*, or *sherd* (as in *pot-sherd*), *short*, *skirt*, *shirt*.

Sherte, a shirt: C 300.

Shet, pp. shut: B 1739. A. S. *scyttan*, to shut. It is connected with *shoot*; for to *shut* is to close the door by means of a bolt or bar driven forwards.

Shipman, a sailor: A 388.

Shires ende = end of a *shire* or county: A 15.

Shirreve, the governor (reeve) of a shire or county: A 359. See **Reve**.

Sho, a shoe: A 253.

Shode, the temple (of the head), properly the parting of the hair of a man's head, *not*, as Tyrwhitt and others say, the hair itself: B 1149. '*Schodynge* or departynge. Separacio, divisio.' —Prompt. Parv. '*Schodynge* of the heede, discrimen.'—Ibid. A. S. *sceádan*, *scádan*, Ger. *scheiden*, to separate, divide. To this family of words belong *shide*, a board, lath; M. E. *shider*, a shiver; *shider*, to shiver to pieces; Eng. *sheath*, *skid*. Cf. 'the schedynge of tonges.'—Trevisa, ii. 251. 'The longages and tonges of the bulders were *i-schad* and to-schift.'—Ibid.

Sholde, Shulde, should: A 249.

Shoon (pret. of *shine*), shone: A 198.

Shorte, to shorten: A 791. See **Shere**.

Shortly, briefly: B 627.

Shoute, to shout: C 567.

Shrewe, to curse, beshrew: C 607; hence *shrewd*. Originally M. E. *shrewed* = wicked, and hence crafty, sharp, intelligent, clear-sighted. A horsekeeper calls a vicious horse a *screw*. The *shrewmouse* was so called because its bite was supposed to be fatal. Cf. 'they (hornets) are *shrewd*, fierce, and cruel.'—Topsell's Serpents, p. 93.

Shrighte, Shryked, shrieked: B 1959, C 580. Sw. *skrika*, to cry, *screech*, *shriek*.

Shul, pl. shall: B 889.

Shulder, a shoulder: A 678. **Sholdred**, shouldered, having shoulders: A 549. A. S. *sculder*, Ger. *Schulter*, a shoulder. (Root unknown.)

Shine, shin, leg: A 386. **Shines**, shins, legs: B 421. A. S. *scina*, the shin; Ger. *Schiene*, Dan. *skinne*, a splint.

Shivere, to be shattered: B 1747.

Shortely, shortly, briefly: B 627.

Sight, providence: B 814.

Sik, sick: B 742. See **Seke**.

Siker, sure, certain: B 2191. Comp. *sikerer*, C 33. Cf. Ger. *sicher*; from Lat. *securus*.

Sikerly, surely, certainly, truly: A 137.

Siknesse, sickness: B 398, 453.

Sin, since: A 601. Short for *sithen*; see **Sith**.

Sit, sits: B 741.

Sith, Sithen, since, afterwards: B 72, 434, 545, 663, 1244. A. S. *síð*, time; *síðdan*, after, afterwards. Eng. *since* = *sins*, for *sithens*. Cf. Du. *sinds*, Ger. *seit*, since. *Sith* is used by Elizabethan writers. See Gosson's Schoole of Abuse, p. 18 (Eng. Reprints).

Slake, slow: B 2043. See **Aslake**.

Slaughtre, a slaughter: B 1173.

Slawe (pp. of *slee*), slain: C 194.

Slee, Sleen, to slay: A 661, B 364. A. S. *slēan*, to strike, slay (Ger. *schlagen*, to *strike*); whence, *slaughter*, *sledge* (in sledge-hammer).

Sleep (pret. of *slepe*), slept: A 98, 397.

Sleere, a slayer: B 1147.

Sleeth, slays: B 260.

Sleighte, contrivance, craft: A 604. Icel. *slægr*, crafty, *sly*; *slægð*, contrivance, cunning. The M. E. *sly* = wise; *sleight* = wisdom, prudence. See **Slyly**.

Slepen, to sleep: A 10.

Sleping, sleep: C 192.

Slepy, causing sleep: B 529.

Sleves, sleeves: A 193.

Slider, slippery: B 406. See note. With the root *slide* are connected *sledge* (M. E. *sled*), *slade*, &c.

Slogardye, sloth: B 184. M. E. *slogge*, to be sluggish; whence *slug*, *sluggish*. 'I *slogge*, I waxe slowe or draw behynde.'—Palsgrave.

Slough, Slow (pret. of *sle*), slew: B 122, 1608.

Slyly, prudently, wisely (used in a good sense): B 586.

Smal, Smale, small: A 9, 146, 153.

Smerte, adj. smarting, sharp, grievous, A 149; adv. sharply, smartly.

Smerte (pret. *smerte*), to pain, hurt, displease: A 230, 534, B 536. A. S. *smeortan*, to smart; Du. *smart*, Ger. *Schmerz*, pain, ache.

Smoking, perfuming, causing to be perfumed: B 1423.

Smoot, Smot (pret. of *smite*), smote: A 149, B 846.

Smothe, smooth, smoothly: A 676.

Snewede, *snowed*, swarmed, abounded: A 345. Prov. Eng. *snee*, *snie*, *snive*, *snew*, to swarm.

Snibbe, to reprove, snub: A 523. Fris. *snubbe*, to reprove; Icel. *snubba*, to chide; *snoppa*, a snout; Dan. *snubbed*, stumpy (cf. *snub*-nose). Cf. M. E. *snub*, a jag, knot; Prov. Eng. *snoup*, a blow on the head. To this class of words belong *snip*, *snap*, *snape*, *sneap*, to nip with cold.

So, so: A 102.

Soberly, sad, solemn: A 289.

Socour, succour: B 60.

Sodein, Sodeyn, sudden. **Sodeynliche, Sodeynly**, suddenly: B 260, 717. O. F. *suobdain*, *soudain*, Lat. *subitaneus*, *subitus*, sudden.

Solaas, Solas, solace, mirth: A 798.

Solempne, festive, A 209; important, A 364.

Solempnely, pompously: A 274.

Solempnitee, feast, festivity: B 12.

Som, some: A 640. *Som . . . som* = one . . . other: B 397, 399.

Som-del, somewhat: A 174.

Somer, summer: A 394.

Somnour, an officer employed to summon delinquents to appear in ecclesiastical courts, now called an apparitor: A 543.

Sond, sand: C 447.

Sondry, sundry, various: A 14.

Sone, soon: B 1412, 1812.

Sone, a son: A 79.

Song, pret. sang: B 197. **Songe**, pp. sung: A 266, 711.

Sonne, the sun: A 7, B 5, 204.

Soor, adj. sore: B 1837.

Soote, sweet: A 1.

Sooth, Sothe, sb. truth; adj. true: A 845, B 767. It still exists in *forsooth*, *soothsayer*. A. S. *sōð*, truth; *sōð*, true; *sōðe*, truly. Cf. Sansk. *satya*, true, Gr. *eteós*, an adjective formed from the

participle present of the auxiliary *as*, to be. *Sat* is allied to the Lat. *ens*, being. (Max Müller.)

Soothfastnesse, truth ; C 507.

Soothly, truly: A 117, 468.

Sop (in wyn) : A 334. See note.

Soper, supper: A 348, B 33.

Sore, adv. sorely: A 230, B 536.

Sort, destiny, chance : A 844.

Sorwe, sb. sorrow: B 361, 419. A. S. *sorh*, Ger. *Sorge*. **Sorwen**, vb. to be sorrowful, grieve.

Sorweful, sorrowful : B 212.

Sory, sorrowful : B 1146, 1152. '*Sory* comfort' = discomfort ; '*sory* grace' = misfortune. A. S. *sárig*, sore ; *sár*, a wound.

Sotil, subtle, fine-wrought: B 196 ; thin, 1172.

Soule, soul : A 781, B 1005. A. S. *sáwel*.

Soun, a sound : A 674.

Souple, supple, pliant : A 203.

Sovereyn, high, supreme, sovereign: A 67.

Sovereynly, surpassingly : C 542.

Sowne, vb. to sound, A 275, 565 ; sb. sound : B 1564.

Sowninge in, tending to : A 307. Chaucer uses *sownen into goode* = to tend to good.

Spak, spake : A 124. See **Speken**.

Spare, to refrain, abstain from : A 192, 737.

Sparre, bar, bolt (Eng. *spar*) : B 132, 218. M. E. *sparre*, to bolt ; A. S. *sparran*, Ger. *sperren*, to shut, bolt ; M. Du. *sperre*, *sparre*, a spar, bar ; Dan. *sparre*, Ger. *Sparren*, a rafter.

Sparth, a battle-axe, or halberd : B 1662. Icel. *sparða*, an axe.

Sparwe, a sparrow : A 626.

Special ; 'in special,' specially : A 444.

Spede, to speed, hasten, prosper (pret. *spedde*) : A 769, B 359.

Speken, to speak (pret. *spak*) : A 142. See **Spak**.

Spere, a spear : B 781, 795.

Spores, spurs : A 473. A. S. *spura*, *spora*, Ger. *Sporn* ; cf. Eng. *spurn*.

Sprad, pp. spread : B 2045.

Springen, to spring : B 1013, 1749. A. S. *sprengan* ; Sw. *springa*, *spricka*, to burst, spring ; Ger. *sprengen*, to scatter, burst open ; Eng. *sprig*, *spray*. *sprinkle*, belong to this family of words.

Spronge (pp. of *springe*), sprung, widely spread : B 579.

Spyced, sophisticated, or scrupulous : A 526. See note.

Spycerye, spices : B 2077. *spices* = species, kinds. F. *épices*, Lat. *species* ; cf. the phrase 'a *general* dealer' ; Sp. *generos*, kinds. 'All maner of *spices*, grocery wares.'—Hakluyt, iii. p. 22.

Squyer, a squire : A 79.

Stablissed, established : B 2137.

Stalke, to step slowly and stealthily : B 621. A. S. *stælcan*, to step ; Dan. *stalke*, to go with long steps. Cf. M. E. *stalker*, a goer upon stilts.

Starf (pret. of *sterve*), died : B 75. See **Sterve**.

Steer, a yearling bullock, a *steer* or stirk : B 1291. A. S. *stéor*, a bullock ; Prov. Ger. *ster*, *sterch*, the male sheep ; *stier*, an ox-calf ; O. H. Ger. *stero*, a ram ; Ger. *Stier*, *Stierchen*, a bull.

Stele, to steal (pret. *stal*, pp. *stole*, *stolen*) : A 562.

Stemed, shone : A. 202. M. E. *stem*, *steem*, a gleam of light. '*Steem* or lowe of fyre, *flamma*' ; Prompt. Parv.

Stenten (pret. *stente*, pp. *stent*), to stop, cease : B 45, 510. A. S. *stintan*, to be blunt ; *stunt*, blunt, blockish ; Icel. *stuttr*, short ; O. Sw. *stunt*, short. Cf. Eng. *stunted* and *stinted*.

Stepe, bright, glittering ; (not deep

or sunken, as it is generally explained): A 201. See note.

Sterre, a star: A 268. A. S. *steorra*, a star; Sansk. *stri*, to scatter; M. E. *stare*, to glitter, shine.

Stert, start: B 847. *At a stert* = in a moment, immediately.

Sterte, to start, leap, escape (pret. *sterte*, pp. *stert*): B 186, 222, 644. Prov. Engl. *startle*, to fall, scatter, sparkle; Du. *storten*, to tumble, fall.

Sterve (pret. *starf*, pp. *y-storve*, *storven*): B 286. A. S. *steorfan*, Du. *sterven*, Ger. *sterben*, to die.

Steven, Stevene, (1) voice, sound, B 1704; (2) a time appointed by previous agreement, B 666. A. S. *stefn* (1) voice, message; (2) agreement.

Stewe, a fish-pond: A 350. M. E. *steeve*, Low Ger. *stau*, a dam.

Stille, quietly, secretly: B 145, C 401.

Stint, imp. sing. stop: B 1490.

Stinte, to stop (pret. *stinte*): B 1563. See **Stenten**.

Stith, an anvil: B 1168. Icel. *steði*, an anvil; whence Eng. *stithy*.

Stiward, a steward: A 579. A. S. *stíward*, a steward; Icel. *stívardr*, the person whose business it is to look to the daily work of an establishment; *stjá*, domestic occupation; Norse *stia*, to be busy about the house; Icel. *stía*, a sheep-house (Eng. *sty* = A. S. *stígo*). The syllable *-ward* = keeper.

Stoke, to stick, stab: B 1688.

Stole, pp. stolen: B 1769.

Stomble, to stumble: B 1755. M. E. *stumpe*, Icel. *stumra*, to totter, fall. It is connected with *stammer*, *stem*.

Stonde, Stonden, to stand (pret. *stood*, pp. *stonde*, *stonden*): A 88, 745.

Stongen, pp. stung: B 221.

Stoon, stone: A 774. A. S. *stán*.

Stoor, Store, stock (of a farm): A 598. O. F. *estor*, Mid. Lat. *staurum*, store. O. F. *estorer*, to erect, build, garnish (Lat. *instaurare*). *Telle no store* = set no value upon, set no store by: C 334.

Stope (pp. of *steppe*, to step), advanced: C 1. A. S. *steppan* (pret. *stóp*, pp. *ge-stapen*), to step, advance.

Stot, a stallion, a *stoat* (which also signifies a weasel): A 615. A. S. *stotte*, a horse, hack; M. Du. *stuyte*. The Promptorium Parvulorum has '*stot*, a horse, caballus.'

Stounde, a moment, a short space of time: B 354. A. S. *stund*, a short space, space of time; O. H. Ger. *stunt*, a moment; Ger. *Stunde*, an hour.

Stoute, strong, brave: B 1296.

Straughte (pret. of *strecche*), stretched: B 2058.

Straunge, foreign: A 13, 464. O. Fr. *estrange*, Lat. *extraneus*, from *extra*, without.

Strecche, to stretch: C 488. M. E. *streke*, to stretch; A. S. *streccan*, to stretch; *strec*, violent; cf. Eng. *stark*.

Stree, straw: B 2060. A. S. *strecw*, Icel. *strá*; A. S. *streowian*, Ger. *streuen*, to *strew*.

Streem, stream, river: A 464.

Streite, drawn: C 537. See note.

Strepe, to strip: B 148. We have the other form of this root in *strip*, *stripe*.

Streyne, to constrain: C 424.

Streyt, close, narrow, stinted, *strict*: A 174, C 169.

Streyte, closely: A 457. O. F. *estroit*, It. *stretto*, strait, narrow; Lat. *stringere*, *strictum*, to strain.

Strike (of flax), a hank: A 676.

Strof (pret. of *strive*), strove, disputed, vied with: B 180.

Strond, strand: A 13.

Strook, a stroke: B 843.

Stryf, strife, contest: B 1580. O. F. *estrif*, strife; *estriver*, Ger. *streben*, to strive.

Stubbes, stumps, trunks: B 1120. A. S. *styb*, Du. *stobbe*, stump; cf. *stubborn*, *stubble*.

Subtilly, craftily: A 610.

Suffisaunce, sufficiency: A 490.

Suffisaunt, sufficient: B 773.

Surcote, an upper coat: A 617.

Sustene, to sustain: B 1135.

Suster (pl. *sustren*), a sister: B 13, 161.

Swelte, fainted: B 498. A. S. *sweltan*, to die, perish (through heat); M. E. *swelte*, to faint (through heat). The Prompt. Parv. has 'Sweltrynge or swalterynge or swownynge(sincopa).' 'Swalteryn for hete or febylnesse, or other cawsys (or swownyn) exalo, sincopizo.' Cf. A. S. *swélan*, to be hot; Prov. Eng. *sweal*, Eng. *sultry* (= *sweltry*), '*sweltering* heat.'

Swerd, a sword: A 112, B 717. A. S. *sweord*.

Swere (pret. *swor*, *swoor*; pp. *y-swore*, *y-sworen*), to swear: A 454, B 963. We have the same root in *an-swer*.

Swete, sweet: A 5, 265, B 1569. A. S. *swéte*.

Swevene, a dream: C 76. A. S. *swefen*, from *swefan*, Icel. *sofa*, to sleep. We have the same root in Lat. *somnus* (= *sop-nus*).

Swich, such: A 3; *swich a*, so great a: B 4. A. S. *swilc*, such = *swá*, so, and *líc*, like.

Swink, sb. labour, toil: A 188, 540.

Swinken, to labour, toil: A 186. A. S. *swinc*, labour, toil; *swincan*, to toil.

Swinkere, a labourer: A 531.

Swor, Swore. See **Swere.**

Swough, the raging of the elements, a storm: B 1121. Cf. Sc. *souch*, *swouch*, *sough*, the sound of the wind. A. S. *swég*, a sound; *swógan*, to sound.

Swowne, to swoon: B 55, 1961. The M. E. *swogh*, a sound, a swoon, shews that *swoon* is connected with *sough*, &c.

Swymbul, a moaning, sighing sort of noise, caused by the wind (or perhaps, a shivering movement): B 1121, Harl. MS. *Swymbel* = *swymel*, is a diminutive of M. E. *swim* or *sweem*, mourning, sighing. Allied to Icel. *sweima*, to move to and fro. (Cf. 'a *swimming* in the head.')

Swyn (sing. and pl.), swine: A 598.

Syke, sb. a sigh, B. 1062; vb. to sigh, B 682, 2127. A. S. *sícan*.

Sythe, Sythes, times: A 485, B 1019.

T.

Taas. See **Tas.**

Tabard, the sleeveless coat on which arms were embroidered; a herald's coat of arms: A 20, 541. It was the old dress of the labourer, and Chaucer applies it to the loose frock of the ploughman. It. *tabarro*, overcoat.

Taffata, taffeta: A 440.

Taille, a tally, an account scored in two notched pieces of wood: A 570. F. *tailler*, to cut.

Tak, imper. take: B 226.

Take, pp. taken: B 1789.

Takel, an arrow: A 106. It seems to have signified (like *loom*, M. E. *lome*) any sort of implement or utensil, whether used as a tool or weapon. See note; and Strutt's Sports and Pastimes, 2nd ed., p. 59. Cf. Swed. *tackel*, Ger. *Takel*, tackle.

Tale, speech, discourse, story: A 831. *Telle tale* = take account of, estimate; 'litel *tale* hath he told,' C 298, = little heed has he paid; 'telle no *tale*' = take no notice of, make no account of.

Talen, to tell tales: A 722.

Tapicer, an upholsterer: A 362. F. *tapis*, a carpet.

Tappestere, a female tapster: A 241.

Targe, a target or shield: A 471. F. *targe*.

Tas, sb. heap: B 147, 151, 162.

Tathenes = to Athens: B 165, Harl. MS.

Teche, Techen, to teach, direct: A 308, C 129.

Tendite, to endite, tell: B 351.

Tene, vexation, annoyance: B 2248. A. S. *téon*, *téona*, injury, wrong; *téonan*, *týnan*, to anger, incense.

Teres, tears: B 422.

Tespye, to espy: C 468.

Testers, head-pieces, or helmets: B 1641. O. F. *teste*, F. *tête*, the head.

Thabsence, the absence, B 381.

Than, Thanne, then: A 12.

Thank, thanks: A 612.

Thankes, Thonkes, the genitive of *thank*: B. 768, 1249. Used adverbially with the personal pronouns (possessive): *his thankes*, he being willing; *hir thankes*, they being willing; like the F. *son gré, leur gré*, with his or their good-will.

Tharmes, the arms: B 2058, Harl. MS.

Tharray, the array: A 716.

Thavys, the advice: B 2218.

Thee, to thrive, prosper: C 156. A. S. *péon*, to flourish, grow.

Theffect, the effect: B 331.

They, they: A 475. The Northern form is *tha* or *thai*; the Southern *heo*, *hi*.

Thencens, the incense: B 1419.

Thenchauntements, the enchantments: B 1086.

Thencrees, the increase: A 275.

Thenke, to think. *Thank* is a related word. Distinct from **Thinke**.

Thentree, the entrance: B 1125.

Ther, there: A 43; where, A 547. *Ther as* = where that; A 34, 172.

Therto, besides: A 153, 757.

Thestat, the state or rank: A 716.

Thider, thither: B 405.

Thikkeherd, thick-haired: B 1660.

Thilke, the like, that: A 182, B 335, 1525. A. S. *pillic*, *pylc*, the like, that.

Thinke, Thynke, to seem. It is used impersonally, as 'me *thinketh*' = it seems to me, A 37; me *thoughte*, it seemed to me, A 385; 'him *thoughte*' = it appeared to him, A 682; *us thoughte*, A 785. A. S. *pyncan*, Ger. *dünken*.

Thirle, to pierce: B 1852. A. S. *pirel*, a hole; *pirlian*, to pierce, *thrill*, *drill*; whence *nostrils* (M. E. *nosethirles*). The A. S. *pirel* seems to be a diminutive, and a simpler form is found in A. S. *purh*, through; we may compare O. H. Ger. *durchil*, pierced, from *durch*, through.

Thise, pl. these: A 701, B 673.

Tho, pl. the, those: A 498, B 265, 1493. A. S. *ðá*.

Tho, then: B 135. A. S. *ðá*.

Thoffice, the office: B 2005.

Thombe, thumb: A 563.

Thonder, thunder: A 492. A. S. *punor*, Ger. *Donner*.

Thorisoun, the orison or prayer: B 1403.

Thral, slave, serf, one enslaved: B 694. Icel. *præll*, a servant. It is probably connected with A. S. *prægian*, Goth. *thragjan*, to run.

Thred, Threed, thread: B 1172; **Thredbare**, threadbare: A 260.

Thresshe, to thrash; A 536. A. S. *perscan*, Icel. *preskja*. *Threshold* also occurs as M. E. *thresch-wold*, from A. S. *perscan*, to beat; and *wold* (= A. S. *wald*), wood; as if it signified the part beaten by the foot; but this was merely due to a popular etymology.

Threste, to thrust, press: B 1754. Icel. *prýsta*.

Thridde, third: B 605.

Thryes, thrice: A 63.

Thurgh, through: B 362. A. S. *purh*.

Thurgh-fare, a *thorough*-fare: B 1989. Cf. Goth. *thairh*, Ger. *durch*, Eng. *through* and *thorough*.

Thurgh-girt, pierced through, B 152. See **Girt**.

Til, to: B 620. Icel. *til*, to.

To, at, gone to: A 30.

To, toe: B 1868. See **Toon**.

To-, as a verbal prefix, = Ger. *zer-*, Goth. *dis-*, in twain, Lat. *dis-*.

To-breste, burst asunder: B 1753. See **Breste**.

To-brosten, burst or broken in pieces: B 1833, 1899.

To-hewen, hewed or cut in pieces: B 1751.

Tollen, to take toll or payment: A 562. A. S. *toll*, tax. It seems connected with E. *tale*, *tell*. See *Zoll* in Kluge.

To-morwe, to-morrow, A 780. See **Morwe**. The *to* (as in *to-yere* = this year) is the prep. *to*, as in M. E. *togedere*, together.

Tonge, tongue: A 265, 712.

Tonne-greet, having the circumference as great as a tun: B 1136.

Tool, weapon: C 96. A. S. *tól*.

Toon, toes: C 42; **Toos**, C 360.

Top, head: A 590.

Torets, small rings or swivels: B 1294. See note.

Torne, to turn: B 630. F. *tourner*. The root *tor*, turn, twist, is seen in the Lat. *tornus*, a lathe: *torquere*, to twist; *turben*, a whirlwind.

To-shrede, cut in shreds: B 1751. See **Schere**.

Toun, town: A 478.

Tour, tower: B 172, 419.

Touret, turret: B 1051.

Trace, track, path. 'Trace, of a wey over a felde, *trames*.'—Prompt. Parv. F. *trace*. See note to A 176.

Trapped, having trappings: B 2032. 'vi horses richely *trapped* with several armes.'—Hall's Chronicles, lxxxii.

Trappures, trappings of a horse: B 1641.

Traunce, a trance: B 714.

Trays, the traces by which horses draw, horse-harness: B 1281.

Trecherye, treachery: C 510. F. *tricherie*, trickery; *tricher*, to trick.

Trede, to tread: B 2164.

Tresoun, treason: B 1143.

Trespas, trespass: B 960.

Tresse, a tress, plait: B 191. F. *tresse*, It. *treccia*.

Tretee, treaty: B 430.

Tretys, long and well-proportioned: A 152.

Trewe, true: A 531. **Trewely**, truly: A 481. In M. E. we have a form *tryg*, corresponding to Icel. *tryggr*, Goth. *triggws*, true.

Trompe, a trumpet: A 674, B 1316.

Tronchoun, a headless spear or broken shaft of a spear (E. truncheon): B 1757. F. *tronçon*, from Lat. *truncus*.

Trouthe, truth: A 46, 763; troth, B 752.

Trowe, to believe: A 155, 524. *I trowe* = I think it to be true.

Hence E. *tro-th;* like *tru-th* from *true*.

Trussed up, packed up: A 681. O. F. *trousser*, *torser*, to pack up. Cf. Eng. *truss*, a bundle.

Tukked, tucked up: A 621.

Turneyinge, a tournament: B 1669. See **Torne**.

Tweye, two, twain: A 704, 792; B 40, 270. A. S. *twegen* (m.), *twá* (f. n.); Goth. *twai* (m.), *twos* (f.), *twa* (n.); Icel. *tveir* (m.), *tvær* (f.), *tvau* (n.). With this root we may connect *twin*, *twine*, *twill*, *twig*. Tusser calls ewes that bear twins by the name of *twiggers*. 'An hower or *twaine*.'—The Schoole of Abuse, p. 17. It appears also in *twelve* (= 2 + 10), and *twenty* (2 × 10).

Twinne, to depart, separate: A 835. See above.

Two, two: A 639.

Tyde, time: C 196. **Tydes**, tides, A 401. A. S. *tíd*, time; whence, *tidy*, *tides*.

U.

Unce, a small portion: A 677, Harl. MS. (Eng. *ounce*.)

Uncouth, unknown, rare, *uncouth:* B 1639. See **Couthe**.

Undergrowe, undergrown: A 156.

Undern, the time of the mid-day meal: C 402. A. S. *undern*, the third hour of the day, 9 P.M. It signifies literally the intervening period, and hence the middle of the forenoon, or a meal taken at that time. In the present passage, it probably means 11 A.M. In mod. Eng. dialects it means mid-afternoon, or 4 P.M. The labourers call their meals *elevenses* and *fourses*.

Undertake, to affirm: A 288, C 391.

Unknowe, unknown: A 126, B 548.

Unkonning, unknowing, not *cunning* (knowing), ignorant: B 1535. In our English Bible the word *cunning* is used in a good sense.

Unset, not at a set time, not appointed: B 666.

Unwist, unknown: B 2119. See **Wite**.

Unyolden, not having yielded: B 1784 See **Yolden**.

Up-haf (pret. of *upheve*), upheaved, uplifted: B 1570. See **Heve**.

Up-right, flat on the back: B 1150.

Up-riste, dat. uprising: B 193.

Up-so-doun, upside down: B 519.

Up-sterte, upstarted, arose: B 441. See **Sterte**.

Up-yaf, gave up: B 1569.

V.

Vasselage, valour, courage (displayed in the service rendered by a *vassal*): B 2196.

Vavasour, A 360. O. F. *vavaseur*. This term is explained in various ways: Tyrwhitt says it means a middle-class landholder; Blount explains it as one next in dignity to a baron. A *Vavasour* was most probably a sub-vassal holding a small fief, a sort of esquire.

Venerye, hunting: A 166, B 1450. Lat. *uenari*, to hunt, chase; whence *venison* (= *uenationem*).

Venim, poison, venom: B 1893, 1896.

Ventusyng, cupping, a surgical term: B 1889.

Verdit, verdict, judgment, sentence: A 787.

Vernicle: A 685. See note.

Verray, Verrey, true, very: A 72, 422. **Verraily**, truly: A 338.

Vese, a rush of wind, draught, gush; lit. an impulse: B 1127.

Lat. *impetus* (gloss in Elles. MS). See note. 'The oldest form is the O. H. Ger. *funs*, prompt, quick; whence, by dropping the *n*, the A. S. *fús*, quick, eager; Icel. *fúss*, eager; hence the verbal forms in Swed. *fösa*, to drive, Icel. *fýsa*, to impel, exhort, A. S. *fésian*, to drive away (whence probably the Prov. Eng. *feaze*, *feeze*, or *pheese*, which means both to *drive*, as in Stanyhurst's Virgil (Nares), and to *chastise*, as in Shakespeare's Troilus and Cressida, ii. 3. 215); also the Icel. sb. *fýsi*, an impulse, inclination, wish, which exactly corresponds to the word in question. For examples, observe—'ac he fýsde forð flâne genehe,' but he poured forth arrows enough (Death of Byrhtnoth, ed. Grein, l. 269); and 'fús and forðgeorn,' eager and desirous of going forward (id. l. 281). Hence probably the modern Eng. *fuss*.'—Skeat.

Vestimens, vestments: B 2090.

Veyn, vain: B 236.

Veyne-blood, blood of the veins: B 1889.

Viage, voyage: A 77, 723.

Vigilyes, vigils: A 377.

Vileinye, sb. unbecoming conduct or talk, disgrace: A 70, 726; B 84.

Vitaille, victuals: A 569, 749.

Vouche-sauf, to vouchsafe, grant: A 807, 812.

Voyden, to expel: B 1893.

W.

Waar, aware, wary. See **War**.

Wake-pleyes, ceremonies attending the vigils for the dead: B 2102. A. S. *wæcan*, *wacian*, to watch, keep watch; Eng. *watch*, *waits*.

Walet, a wallet: A 681, 686.

Wan, won, conquered: B 131. See **Winne**.

Wanhope, despair: B 391. See **Wanie**.

Wanie, to decrease, diminish: B 1220. A. S. *wanian*, to diminish; *wan*, a deficiency. To the root *wan* belongs possibly A. S. *wann*, pale; whence *wan*.

Wantown, wanton, free, unrestrained: A 208. The prefix *wan-* implies lack; *-town* = *-togen*, trained, from A. S. *téon* (to lead, educate, pp. *getogen*). Cf. Ger. *ungezogen*.

Wantownesse, wantonness: A 264.

War, aware, cautious, prudent: A 309. A. S. *wær*, *war*, cautious. 'I was *war*' = I perceived, A 157.

War him, to beware: A 662. (Infin. governed by *oghte*). A. S. *warian*, to be ware, be cautious. With this root are connected *ward*, *warder*, *warn*, *guard*, *guardian*.

Wastel-breed, bread-cake: A 147. O. F. *wastel*, later *gasteau*, a cake, F. *gâteau*. See note.

Waterlees, without water: A 180.

Wawes, waves: B 1100. A. S. *wæg*, a wave; *wagian*, to wave, *wag*.

Wayke, pl. weak: B 29. Icel. *veikr*; cf. M. E. *wóc*, A. S. *wác*, weak, mean, worthless.

Waylaway, alas! well-a-way! well-a-day! B 80, C 560.

Waymenting, Waymentinge, a lamentation, wailing: B 137, 1063. O. F. *waimenter*, to lament; literally to cry *wai!* or *woe*. Cf. Ital. *guaiolore*, to cry *guai!*

Wayte, to be on the look out for, to look for: A 525, 571; B 364. See **Awayt**.

Webbe, a weaver: A 362. Cf. M. E. *hunt-e*, a hunter; *tromp-e*, a trumpeter; *prison-e*, a prisoner.

Wed (dat. *wedde*), pledge, security; *to wedde*, in pledge, as a pledge: B 360. A. S. *wed*, agreement; whence Eng. *wed*, *wedding*, *wedlock*.

Wedden, to wed: B 974.

Wede, clothing: B 148. A. S. *wǽd*, clothing, attire of men and women. It is still retained in 'widow's *weeds*.'

Weel, well: B 68, 1265.

Weep, wept: B 1487. Cf. M. E. *creep*, *leep* = crept, leapt.

Wel, adv. full, very, B 653; much, B 396.

Wele, weal, prosperity, wealth: B 37.

Welle, source, fountain: B 2179.

Wende, weened, thought: B 411. See **Wene**.

Wende, **Wenden**, to go, pass away: A 16, 21; B 1356. The Eng. *went* is the past tense of *wende*. Cf. the phrase 'to *wend* one's way.'

Wene, to ween, think: B 797. A. S. *wén*, hope; *wénan*, to hope, suppose. It is preserved in E. *ween*, *over-weening*, &c.

Wepe, **Wepen** (pret. *weep*, *wep*; pp. *wepen*), to weep: A 144, 230.

Wepne, a weapon: B 733.

Were, to defend, guard: B 1692. A. S. *werian*, to defend.

Wered, wore: A 75, 564.

Werken, **Wirche**, to work: A 779, B 1901.

Werre, war: A 47, B 429. Du. *werre*, strife, war; F. *guerre*.

Werreye, **Werreyen**, to make war against: B 626, 686.

Werte, a wart: A 555. A. S. *weart* (*wear*, a knot, wart), Icel. *varta*, Ger. *Warze*.

Wessh (pret. of *wasche*), washed: B 1425.

Wete, wet, moist: B 422, 1480.

Wette, wetted: A 129.

Wex, sb. wax: A 675.

Wexe, to increase, grow, become. A. S. *weaxan*, to increase. **Wex**, increased, became: B 504. Shakespeare has 'a man of *wax*' = an adult, a man of full growth.

Wexing, growing, increasing: B 1220.

Wey, **Weye**, a way: A 34, 467.

Weyeth, weigheth, esteems: B 923.

Weyle, to wail; to cry *wei!* or *woe!* B 363.

Weymentinge: B 44. See **Waymenting**.

Whan, **Whanne**, when: A 15, 18, 179.

What, wherefore, why, lo! A 184, 854.

Wheel, wheel: B 68, 1165.

Whelkes, pimples, blotches: A 632.

Wher, where: B 1952.

Wher, whether: B 1394.

Whether, whether, which of two: B 998.

Which, what. *Which a* = what a, B 1817.

Whippeltre, the cornel-tree: B 2065. Cf. Mid. Low Ger. *wipelbom*, the cornel-tree (Pritzel).

Whyl, whilst: A 35, 397. **Whyle**, time. A. S. *hwil*, time; Norse *hvíla*, to rest. It is retained in *awhile*; 'to *while* away the time' = to pass the time away in rest or recreation.

Whylom, formerly, once: B 1, 1545. A. S. *hwilum*. The *-um* was an old adverbial ending, as seen in M. E. *ferrum*, afar; Eng. *seldom*.

Whyt, white: A 238. Comp. **Whitter**.

Widwe, a widow: A 253.

Wight, any living creature; a person, male or female: A 71, 326. A. S. *wiht*.

Wighte, weight: B 1287.

Wikke, wicked, bad, untoward:

B 229. M. E. *wikke*, poor, mean, *weak;* A. S. *wícan*, to be weak.

Wilfully, willingly: C 276.

Wilne, to desire: B 751. A. S. *wíln*, wish; *wilnian*, to desire.

Wiltou, wilt thou: B 298.

Wilwe, willow-tree: B 2064.

Wimpel, a covering for the neck: A 151. **Ywimpled**, decked with a *wimple*: A 470. F. *guimple*, M. Du. *wimpelen*, to wrap; *wimpel*, a veil, flag. See p. 140.

Winged, winged: B 527.

Winne (pret. *wan, won;* pp. *wonne, wonnen*), to win, obtain, gain: B 759.

Winnyng, gain, profit: A 275.

Wirche, to work: B 1901. See **Werken.**

Wis=*ywis*, certainly: B 1928. As wis, = as certainly, as truly: C 588. See **Ywis.**

Wisly, truly: B 1376. See **Ywis.**

Wit, understanding, judgment, wisdom: A 279, 746.

Wite, to know, to learn: B 402; 1st and 3rd pers. sing. indic. *wot, woot;* 2nd pers. *wost;* pl. *witen, wyten;* pret. *wiste.* A. S. *witan*, to know; whence *wit, to wit, witty*, &c.

Withholde, maintained: A 511.

Withouten, without: A 538; besides, A 461.

Withseyn, Withseye, to gainsay: A 805, B 282.

Witing, knowledge: B 753. See **Wite.**

Wlatsome, loathsome, hateful: C 233. A. S. *wlátian*, to nauseate, loathe.

Wo, Woo, sb. sorrow, woe, B 1766; lament, B 42; adj. sorrowful, grieved, displeased, A 351.

Wode. See **Wood.**

Wodebynde, woodbine, B 650.

Wofullere, the more sorrowful: B 482.

Wol, Wole, vb. will, A 42; pt. s. *wolde*, would, A 144; pl. *wolden*, A 27.

Woln, Wolle (pl. of *wol*), will: B 1263.

Wolt, wilt; **Woltow**, wilt thou: B 686.

Wommanhede, womanly feeling: B 890.

Wonder, wonderful: B 1215; wonderfully: A 483, B 796.

Wonderly, wonderfully: A 84.

Wone, custom, usage: A 335, B 182. A. S. *wunc.*

Wone, to dwell: A 388, B 2069. A. S. *wunian*, Ger. *wohnen*, to dwell, inhabit, rest.

Woning, a dwelling, habitation: A 606.

Wonne, Wonnen (pp. of *winne*), conquered, obtained: A 51, B 19.

Wood, mad: A 582, B 471. A. S. *wód*, mad; *wódnes*, madness.

Woodly, madly, B 443.

Woodnesse, madness: B 1153.

Wook, awoke: B 535.

Woot (1st pers.), know: A 389, 659; (3rd pers.), knows, B 28. See **Wite.**

Worse, worse: B 366.

Worship, sb. honour; **Worshipful**, honourable: B 1054.

Worshipe, to honour, to pay proper respect to another's *worth*: B 1393.

Wortes, herbs: C 401. A. S. *weort, wyrt.* It still exists in *cole-wort, orchard* (=*wort-yard*, herb-garden).

Worthinesse, bravery: A 50.

Worthy, brave: A 47, 68.

Wost, knowest: **Wostow**, knowest thou, B 305. See **Wite.**

Wrastle, to wrestle: B 2103.

Wrastling, wrestling: A 548.

Wrecche, a wretch, wretched: B 73, 248.

Wreke, to revenge, avenge, *wreak*: B 103.

Wrethe, a wreath (a derivative from the vb. to *writhe*): B 1287.

Wrighte, a carpenter (literally a workman): A 614. Cf. *wheel-wright*, *play-wright*.

Writ, writeth: C 303.

Wrooth, angry: A 451.

Wyd, wide: A 491; **Wyde**, pl. A 557.

Wyf, wife, woman: A 445; **Wyves**, wives, A 234.

Wyke, a week: B 681. A. S. *wice*, O. N. *vika*.

Wyn, wine: A 334.

Wys, wise, A 68, 309; **Wyse**. pl. 569.

Wyse, mode, manner; B 480, 882. See **Gyse**.

Wyte, **Wyten**, know. See **Wite**.

Wyve, dat. of *wyf*.

Y.

Y-, a prefix used especially with the pp., like the A. S. *ge-*, Ger. *ge-*. See below.

Yaf (pret. of *yeve* or *yive*), gave; hence, cared: A 177.

Yate, a gate: B 577, Harl. MS. This old pronunciation still survives in some parts of England.

Y-been, been, C 477.

Ybete, beaten: B 1304; beaten on, B 121.

Y-bore, borne, carried, A 378; *y-born*, born, B 161.

Y-bounden, bound, B 291.

Y-brent, burnt: B 88.

Y-broght, brought: B 253.

Y-buried, buried: B 88.

Y-chaped, having *chapes* or caps of metal at the end of a sheath, A 366.

Y-clenched, clinched, fastened, B 1133.

Y-cleped, **Yclept**, called: A 376, 410, B 9. See **Clepe**.

Y-come, come: A 77.

Y-corve, cut: B 1155.

Y-don, done: B 167, C 599; **Y-do**, B 1676.

Y-drawe, drawn: A 396, B 86, 1784.

Ydriven, driven: B 1149.

Y-dropped, bedropped, covered with drops: B 2026.

Ye, yea, the answer to a question asked in the affirmative form: B 890; *yis*, *yes*, being the affirmative answer to a question asked in the negative form.

Yë, eye, A 10. (Dissyllabic; pronounced *y-e*, with *y* like *i* in *machine*, and *e* like Ger. final *e*).

Yeddinges, songs; properly the gleeman's songs: A 237. Norse *gidda*, to shake; whence *giddy*. A. S. *gidd*, a song; *geddian*, to sing. The Prompt. Parv. has '*Yeddynge*, or *geest*, *idem quod geest* (a romaunce).' See note.

Yeer, **Yer**, year: A 347, B 523: pl. *yeer*, years, A 82. A. S. *gér*, *géar*.

Yeldhalle = *geldhall*, a guildhall: A 370.

Yeldyng, yielding, return, produce: A 596.

Yelle, to yell: **Yelleden** (pl. pret.), yelled: C 569.

Yelpe, to boast: B 1380. (Eng. *yelp*.) A. S. *gelpan*.

Yelwe, **Yelow**, yellow: B 191, 1071. A. S. *geoluwe*, Ger. *gelb*. It is connected with *gall*, *yolk*, &c.

Yeman, a yeoman, commoner, a feudal retainer: A 101. See note. Tyrwhitt refers it to *yeongman*, a young man, a vassal. The A. S. *geongra* = a vassal, and *geongorscipe* = service (Cædmon.) Mr. Skeat refers it to the Old Friesic and Old Saxon *ga* or *go*, O. H. Ger. *gou*, Ger. *gau*, a village, a district; O. Friesic *gaman*, a villager, rustic.

Yerd, **Yerde**, rod, A 149, B 529;

as in *yard*-measure. A. S. *gerd, gyrd*, twig, rod, stick.

Yerd, enclosure, yard: C 27. A. S. *geard*, hedge, enclosure, garden; Eng. *yard, orchard* (= *wort-yard*), *garden*.

Yet now = just now: B 298.

Yeve, Yeve, Yiven, to give: A 223.

Y-falle, fallen: A 25.

Y-fetered, fettered: B 371.

Y-founde, found: B 353, C 362.

Y-go, gone, A 286.

Y-grounde, pp. ground, sharpened: B 1691.

Y-holde, pp. esteemed, held: B 1516, 2100.

Yifte, gift: B 1340.

Yive, Yiven, to give: A 225; pp. given, B 57.

Y-knowe, known: A 423.

Y-lad, carried (in a cart): A 530. Pp. of *leden*, to lead, carry.

Y-laft, left: B 1888. Pp. of *leven*, to leave.

Y-liche, *pl.* alike, B 1668.

Y-logged, lodged: C 171.

Y-lyk, alike, A 592, B 1876; **Ylyke**, B 681.

Y-maked, pp. made: B 1207, 1997.

Y-met, pp. met: B 1766.

Y-meynd (pp. of *menge*), mingled, mixed: B 1312. A. S. *mengian*, to mix.

Y-nogh, enough: A 373.

Yolden, pp. yielded: B 2194. Pp. of *yelden*. A. S. *gildan*, to pay, give up.

Yolle, to yell: B 1814. Prov. Eng. *goul, youl*.

Yond, yonder: B 241.

Yong, Yonge, young: A 7, 79, 213.

Yore, of a long time. *Yore agoon* = a long time ago, B 955; *of yore*, in olden time. A. S. *geára*, of yore, from *géar*, a year.

Youling, yelling: B 420.

Yow, you: A 34, 38.

Y-payed, payed: B 944.

Y-pinched, tightly plaited: A 151.

Y-preved, proved to be: A 485.

Y-raft, bereft: B 1157. Pp. of *reven*, to snatch, bereave.

Y-ronne, run, A 8; clustered, B 1307. **Y-ronnen**, run, coagulated: B 1835. Pp. of *rennen*, to run.

Y-scalded, scalded: B 1162.

Ysene, adj. pl. visible: A 592. See **Sene**. (Distinct from the pp. *y-seen*.)

Y-served, pp. served: B 105.

Y-set, appointed: B 777.

Y-seyled, sailed: C 279.

Y-shave, shaven: A 690.

Y-shrive, shriven: A 226.

Y-shorn, cut: A 589. Pp. of *sheren*, to shear.

Y-slayn, slain: B 1850.

Y-spreynd (pp. of *sprenge*), sprinkled, scattered: B 1311. A. S. *springan*, to spring; Ger. *sprengen*, to scatter, burst open; Sw. *springa*, to split. Cf. the phrase 'to *spring* a leak.'

Y-stiked, pierced, B 707.

Y-storve, dead: B 1156. Pp. of *sterven*, to die.

Y-sworn, sworn: B 274.

Y-taught, taught: A 127.

Y-teyd, tied: A 457.

Y-turned, turned: B 380, 1204.

Y-warned, warned: C 412.

Y-wedded, wedded: B 2240.

Y-wimpled, decked with a wimple: A 470. See **Wimpel**.

Y-wis, certainly, truly, C 379, 622. A. S. *gewis*.

Y-wont, wont, accustomed. See **Wone**.

Y-wroght, worked, wrought, made: A 196. Pp. of *werken, werchen*.

Y-wrye, covered: B 2046. A. S. *gewrigen*, pp. of *wréon* or *wríhan*, to cover.

INDEX OF PROPER NAMES.

Many of the proper names are further explained in the Notes.

The references *in this Index* are to the Six-text Edition. Throughout the Knight's Tale and Nonne Prestes Tale, the numbers suitable to that edition are given *within marks of parenthesis*. Throughout the Prologue, the numbering is the same as in the text.

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